The Young
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ROY L. S

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L. SMITH

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The Young Christian and His Community

A Study Book for Classes in Practical Christian Service

BY

ROY L. SMITH, A.M.

A Minister of the Methodist Episcopal Church

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Dedication

TO THE LOYAL PEOPLE OF

St. Paul Methodist Episcopal Church

Chicago

WHO LABORED EARNESTLY AND SYMPATHETICALLY

TO "MAKE THE DREAM COME TRUE"

Author's Statement

The Christian youth of America is loyal to Christian idealism, but it is not fully aware of the unparalleled opportunities offered by the Church for a practical investment of talent and effort. The colleges of America are full of young men and women who are eager to give themselves for service in some humanitarian enterprise. Hundreds of our very best stand ready to unselfishly give their lives if they can be convinced that the Church offers them an opportunity worthy of their effort.

It is my belief that the Church of the living Christ offers the supreme opportunity in any community for the investment of effort in social uplift. Social service offers rich rewards, but nothing else than the actual presence of the living Christ is able to sustain us under the terrific strain that such labor entails. I love the Church for the opportunity she has given me to serve. I am devoted to her for the training she has given me for my task.

In presenting this collection of studies in Christian activity, I have had three things in mind: (1) To give to Christian young people an interpretation of the possibilities of their own home community. (2) To

stimulate a Christian conscience which shall develop into a real conviction concerning community ills, and (3) To introduce certain Scripture which, being interpreted in the light of the events which gave it birth, may be valuable in showing us the every-dayness of Christ's teachings. The plans described herewith have been actually used with success in real communities and have there proven their value, but they only aim to suggest ways in which consecrated young people may use their ingenuity in meeting real problems.

For much of the material I am indebted to a parish that gave me unusual opportunities to study elemental human problems at close range. No small part of the book is born out of a busy and varied pastorate in a great downtown parish in America's second city. For much of the material I am indebted to writers who have made such scientific studies of particular problems as are never possible to a pastor with his multitudinous calls. From such I have borrowed freely. I have tried to make such citations as would indicate where additional discussion could be found, rather than simply indicating the source of my information. Readers whose studies have already carried them into the fields here touched will quickly recognize the authors I have depended upon.

It gives me great pleasure to express my appreciation to Professor Charles F. Kent for a kind permission to use the Scriptural translations from his Historical

Bible Series. I am especially indebted to "Sin and Society," by Professor E. A. Ross, a book which has profoundly influenced my own thinking for the interpretations presented in the chapter on "Successful Sin." To Dr. Charles E. Guthrie, General Secretary of the Epworth League, I am grateful for the many hours given in conference. The book has been written after the day's work was over, in the middle of the night, on the trains, in pullmans, and at hotels. Without the help of a secretary who was willing to work "after hours," it could never have been made ready for the printer.

May the Good Father, whose Spirit can work in spite of the mistakes of men, use these studies in helping other men and women into the joy that has been mine in serving the needs of the Kingdom.

ROY L. SMITH.

January 1, 1920,
Minneapolis, Minnesota.

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Introduction

"THE YOUNG CHRISTIAN AND HIS COMMUNITY" has come to the kingdom of youth for such a time as this. Two years ago, almost, when engaged in planning for the emphasis to be placed upon the Third Department—the department dealing with citizenship and community service—during the summer and winter season of 1920–21, the Epworth League invited the author of this book to submit an outline of what might become a text book on social service for young people.

When, some months later, the proffered outline, in manuscript, was receiving some of the attention reserved for candidates for public favor, a chance remark by one who happened to be looking it over was to the effect that "the whole thing smelt of powder."

As the outline has grown into the proportions of a volume that impression has become deeper. Its viewpoint is that of a participant, not a mere observer or student of social phenomena; its appeal is that of a comrade in arms; its deliverance is charged with the immediacy and urgency—and tragedy—of the actual. It abounds in what in works of art is called "atmosphere."

It was felt that the preparation of the long-needed book demanded three outstanding qualifications in its writer. One of these is the ability to understand young folk in such a way that they might be introduced to themselves, as it were. To single out and capitalize the virtues they have in common and to enlist them in an enterprise *together*, means vastly more than lengthy

deliverances upon what people ought to do because they profess to be Christians.

Activities and conduct make up a larger part of the "creed" of a young person than carefully defined "beliefs." And these activities and this conduct are seldom individual in their expression. They live, think and act with one another as "chums,"—or other groupings—but always with the group. The point of view usually reveals a passion for being "on the square," and for consideration for the unfortunate. These strong leadings toward justice and charity, this movement with the crowd, are the beginnings of collective action, collective thinking and collective achievement.

To guide these interests into activities distinctively Christian is no small part of the task of a teacher or leader of the young. And to adjust these to the community where one lives completes the trio of demands laid upon the author.

That he possessed all three—and in eminent degree —is known to all who enjoy a personal acquaintance with him.

If it should be felt that the range of the chapters has been needlessly limited, so that the Epworth League in the rural neighborhood has been left out of the reckoning, this word should be written, namely, that it has, perhaps, been left out in the matter of suggestions for programs, but included in the message.

Ralph Felton's useful book on "The Epworth League in Rural Community Service." abounds in workable suggestions for activities But a young church member following the chapters of "THE YOUNG CHRISTIAN AND HIS COMMUNITY" through, page after page, until the end is reached, finds himself thinking of

sin in a new way. It is no longer the individual, subjective impression upon one's heart, but it is a hideous, deforming, destroying force operating at large in the community as a community force and must be combated as such. Wrong, neglect, injustice, cruelty, ignorance, greed, lust, selfishness, are written across the sky in letters of fire; they are the great destroyers that call for the courage and consecration of crowds to conquer. This wholesome lesson is for all—and it is a lesson that needs to be laid to heart everywhere.

Therefore, Epworth League Institutes—summer and winter—are urged to arrange for the training of leaders for study classes in all our chapters, until the Christian life of the young people—the makers of tomorrow—shall come to expression in forms of service that preach "good tidings to the poor; that proclaim release to the captives, and recovering of sight to the blind; that set at liberty them that are bruised, and proclaim the acceptable year of the Lord."

CHARLES E. GUTHRIE,
General Secretary of the Epworth League.
Central Office
Chicago, Illinois.

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The Young Christian and His Community

CHAPTER ONE

THE CHURCH AS A SOCIAL SERVICE INSTITUTION

A YOUNG man was listening to a description of an undertaking that was being sponsored by an aggressive city church. Turning to his companion, he said, "Well, that is what I call *practical* religion," to which the friend wisely replied, "Yes, if it is *religion*, it *is* practical. Religion is *always* practical."

The young man's remark is indicative of an attitude of mind widely prevalent. A distinction has been made between "practical" and "impractical" religion. Because the Church has been inclined to emphasize the worshipful aspects of religion it has been called mystical, other-worldly, and visionary. Many young Christians, inspired by a great passion to serve, but without a clear appreciation of the real mission of the Church, have turned to agencies outside the Church to find an opportunity that would allow a practical expression of kindliness.

But the Church has not been altogether blameless in the matter. The evangelism of the last generation

has laid deep emphasis upon the personal aspects of religion, and the social phases have been given only passing notice. During the last few years, however, a growing interest in the problems of human need has given the Church a new conception of her social mission. Her present attitude, therefore, is expressed in the words of Dr. Charles L. Stelzle when he remarks, "Wherever there is need of redemption, there the church has a mission."

Modern scientific surveys have taught us where to find enemies of a wholesome personal piety. The assembling of facts shows the relation of cause and effect. We find, for instance, that long hours, with small opportunity for recreation, result in fatigue and nervous exhaustion, which in turn produce little interest in spiritual things. Therefore a campaign in the interests of good working conditions has a distinct religious value. Better housing, which lowers the death rate, decreasing disease and lifting debts and doctor bills, is part and portion of the Gospel which proclaims rest for the weary and healing for the sick.

The problems of one generation are not always the problems of the next. It is true of science as well as religion. This is because life is always changing. The swish of the winds, the stirring of the sap, and the falling of the rain work perpetual change in the life of the plant. The migration of peoples, the development of industry, and the wonders of invention work a profound change in the life of nations. The religious zeal of our fathers, unaffected by tenements, food combines, price regulations, profiteering, shifting labor markets, commercialized vice, and economic disturbances, could spend itself in fighting the evils of a simpler civilization. But the Christian in this genera-

tion must give battle to all those forces which defeat the aims of religion, regardless of where the battle line may take him.

If there is evil anywhere in the world, the religion of Jesus Christ is the implacable foe of that thing. If any evil is too strong for the power of God, then this is evil's world and not God's world. But God cannot be defeated in His own world and remain in control. The Christian's faith is in the God of this world, *the God of righteousness*, able to triumph over evil.

Jesus of Nazareth, the Christian's God in human form, gave battle to evil of every sort. He defied the grafters (Luke 19. 45), denounced exploiters (Luke 18. 1-8), assailed unscrupulous wealth (Luke 12. 13-21), and preached the "Gospel of otherdom." Having exhibited the character of a loving God battling against evil in the interests of His children, He went back to our Father, committing the task of world redemption to those whose lives had been transformed by the incoming of His marvelous Spirit. His words were, "Ye shall be my witnesses." His meaning was, "You shall be the evidence of God's power to redeem men in a world beset with evil."

When American soldiers crossed the Atlantic to battle the enemies of democracy on European soil, many conscientious Americans objected seriously. It was a radical departure, but a new day had come. Soldiers of America, the world power, were needed wherever a world problem needed solution. Perhaps the battle in which the social obligations of religion involve us must be fought in fields new and strange. The exigencies of a new situation call for the exercise of the forces of true religion wherever evil is menacing and defiant. Perhaps the Church, as an organization,

need take no part in the fight, *but the Christian, inspired by his training in the Church and loyal to the Kingdom of Rightness, cannot be true to the Church or Christ and keep out of the fray.*

An Unfortunate Estrangement

Many Christian people have made a serious mistake, as they have conceived of Christianity as salvation *from* this world instead of salvation *in* and *for* this world. Men have looked upon the world as bad and have sought escape from it. It is true that evil has worked terrible havoc, but humanity is still capable of wonderful good. Genesis records that "God saw the world, that it was good." Thousands of years afterward God saw the world reeking with sin, but He saw so much good mixed with the bad that He invested His own Son, in the hope that it might be redeemed from evil. When God hopes, let no man despair. Good men must invest in it their lives.

Social workers have been impatient with religious workers because they have struggled to save men from the world. Religionists, on the other hand, have deprecated the work of the social service expert because he has seemed to ignore the spiritual interests of men. Because of intolerance, the Church has lost the valuable friendship of many whose splendid consecration and unselfish goodness has driven them to give their lives in service. Because of impatience with a Church that had no understanding of the social implications of religion, the social worker has held aloof and lost the spiritual inspiration and power which the world could not give.

A successful settlement worker, whose rare combination of spiritual insight and social vision had made him

a trusted leader, one time explained his religious interests by saying, "Why should I give these people everything but the thing that sent me here?" Let the young Christians of the new generation purpose in their heart to seek the spiritual power that the Church promises, that they may go forth into the highways of men equipped to battle victoriously and establish the reign of God, even in the midst of a material world.

The Social Heritage of the Church

It is the firm conviction of the author that the Church affords an unrivaled opportunity for the young Christian who seeks to give himself in service to his community. Consider the wide variety of service the church uses—teaching, preaching, healing, singing, friendly visiting, poor relief. Consider the number of societies that the Church maintains to serve the needs of the community—Sunday school, Boy Scouts, Camp Fire Girls, study classes, musical organizations, mothers' clubs, lecture courses, etc. The young Christian who has time and talent to spend for the good of the community will find a score of openings in almost any Church, no matter how rural or isolated. Indeed, he owes just such service to the Church, and for this the Church is training him.

Social service is not a new thing to the Church. True, the changing tides of life have altered the form of that service a little, but the spirit has always been the same. The Franciscan and Dominican monks of the middle ages were primarily and essentially the servants of the people. The teaching friars were the educators. Monasteries and nunneries were social service institutions under the direct control of the Church. Practically all teaching for centuries was done

by the Church. Hospitals and asylums are the direct product of the Church's interest in the sick and poor. Read the story of Tom Chalmer's work in Glasgow. The school, the hospital, the library, the art gallery, and the conservatory of music, with their allied professions, are *all children of the Church.*

During the Reformation the emphasis was shifted somewhat to personal religion. The Wesleyan revival in England, however, went among the colliers, the prisoners, the down-trodden, and the poor, and ministered through medicine, education, and philanthropy, as well as in the preaching of "the Word." Wesley himself wrote pamphlets on medicine, law, dentistry, economics, physics, and almost every subject under the sun. He established dispensaries, clinics, schools, orphanages, hospitals, and printing presses. One of the first institutions founded by the Methodist Church in America was a college. John Wesley would have been perfectly at home in a modern institutional Church. It was his daily habit of ministry.

The "practical" aspects of the work the Church is doing have been overlooked, even by Christians. A certain good man one time declared, "My lodge is doing more in the way of practical religion in this community than all the Methodist Churches put together." When asked to explain, he said, "Well, look at all the Thanksgiving baskets we put out." An editor was asked why his paper gave so much space to the fact that the lodge had distributed Thanksgiving baskets, when no mention was made of those the Church put out. His reply was, "When the lodge sends out Thanksgiving baskets, that is news. When the church sends out poor relief, it is 'old stuff.' "

It is encouraging sometimes to consider the actual

achievements of the Church in its practical efforts to serve. The histories of more than half the States of the Union reveal the fact that the first educational institution for higher learning was established by some Church. By far the majority of the hospitals of the six largest American cities are the product of religious zeal. Subtract the orphanages, asylums, rest homes, charitable agencies and societies, and helping-hand organizations under religious direction from the total, and see what a pitiful few are left. The Church of Jesus Christ is still carrying out the injunction of her Master to heal the sick, raise the fallen, and feed the poor.

Community Methodist Church, Chicago, works in a district inhabited largely by foreigners. The ward has one of the highest percentages of juvenile delinquency of all the wards of the city. Yet the pastor of that Church, after eight years on the field, directing a Sunday school which has handled hundreds of children, declares that he has never been called into the juvenile court for a single child from his school. Compare the cost of that Sunday school during those eight years with the cost of one policeman for eight years.

Consider the community value of one week's activity in the average Church. A large group of children are gathered in for a weekly period of training in citizenship and good morals. A choir of young voices is trained in good music. The women meet for an hour's study of problems of government, religion, and home life in foreign lands. The young people hold a "stunt fest" or "social," where good fun is mixed with wholesome companionships, with no after regrets. Twice each week the people gather to listen to an address on some helpful theme to which a trained man has given time and experience in preparation. Moreover, the

people sing together songs that inspire and encourage. Nowhere else but in the Church do people habitually sing together. Community singing, so popular during recent months as an innovation, has been practiced by the Church for centuries.

Think of the educational value of the Church. Whatever their failings, the ministers are men educated considerably above the average. Begin to reckon the number of useful things you have learned at the Church and in its services. Consider the sermons, lectures, missionary addresses, and discussions of public issues which you have heard from the pulpit of your home Church. How many people learn good manners, courtesy, kindliness, and neighborliness through the Church. What a host of friends you have made among the Church people!

It is the habit of department editors in the city papers to refer their enquirers to the Church as the best place to find friends. Every movement in the interests of community good seeks first the endorsement of the Church. Ministers and laymen are on the governing boards of libraries, hospitals, schools, commercial associations, city clubs, and all manner of civic organizations. Lyceum lecture courses, chautauquas, choral societies, and uplift movements of all sorts find their staunchest friends among Church people. An institution that inspires to such service, that gives itself so unselfishly, that lends the helping hand and word of cheer to so many upward-looking agencies, is deserving of all the loyalty and support that the good people of the community can give. An institution so regularly on the side of all good movements should have the personal allegiance of every man who hopes for the day of things "as they ought to be."

The Church and The Labor Movement

The last fifty years has seen the development of a social phenomenon called "The Labor Movement." Modern industrialism, in which single firms employ thousands of workers, has made it necessary for laborers to organize in some form to secure equal bargaining powers in the labor market. The economic struggle for better pay and improved working conditions has brought about a class consciousness which is ripening into a desperate conflict between labor and capital.

But the mission of the Church does not always make it necessary to take sides with either party in the industrial dispute. The call to the Church is to preach an unsparing justice in a warring industrial world. To espouse the side of the workers in order to win their support for the Church would be to betray a sacred trust just as surely as if the employer's cause were espoused to secure his financial support. The Church of Christ is to be the agent of righteousness, not the spokesman for a social class. If capitalistic methods have been reprehensible, let the Church demand justice with all her powers. If labor has been guilty of breaking faith (and the hands of organized labor are none too clean), let the Church preach the principles of an unyielding honesty. It is through the untrammeled expression of the clear conscience of the Church that the redemption of the future industrial order lies.

To this end the Methodist Church, by General Conference action in 1908, took an advanced position when it adopted the "social creed," drawn up by its social service commission. In 1912 the Federal Council of Churches of Christ in America adopted (with a

few minor changes) the Methodist statement of social conviction and published it as the expressed judgment of American Protestantism concerning the whole social problem. This statement stands, at the present writing, as one of the most advanced positions taken by any organized body in Christendom.[1] The next task of the Church is to translate that "creed," fine in its expression and superb in its social vision, into action. Some means must be found to make the Church's belief take tangible form in action.

This effort is not to be some beautiful dream of splendid achievement and service in some far-off country or generation. The need is immediate; the task is all about us. There is no town or hamlet which is not calling loudly for the unselfish ministration of consecrated young people. Jesus sent His disciples out to work first in Jerusalem, then in Judæa, and finally in the uttermost parts of the earth. The first task of the young Christian is in his home town. A religion that will not work there will not work anywhere. The need is not for some great program, but for some effective plan which will meet the needs of our own "home town." The sins of the *home community* are our challenge.

Planning a Community Program

Many a distressing situation has resulted from a misguided enthusiasm in which a Church has endeavored to impose on its community a program of service which has been successful in another community of a vastly different character. Each community, like each individual, has a distinctive per-

[1] For a thorough and scholarly discussion of the Social Creed, see "The Social Creed of the Churches," by Harry F. Ward.

sonality. Plans that meet the needs under one set of circumstances will fail utterly under the conditions which are encountered in another community. For a Church to multiply activities for the sake of keeping busy is neither good judgment nor good religion.

In planning a social service program for any community which may be expected to serve in a constructive way through a considerable period of years, three principles should be kept in mind. A careful observance of these simple suggestions will save much energy and not a little bitter disappointment.

1. *Never proceed upon any plan for community service without exercising great care to get all the facts which may have a bearing on the case.*

It would seem that this suggestion was almost unnecessary, its reason being so obvious, yet those who have watched social experiments through the years will testify that more elaborate plans have gone awry and more money has been wasted through failure to take *all the facts* into consideration than from almost any other cause. Too often we assume that we know the facts. A careful scrutiny too often reveals that what was considered a fact proves to be nothing more than hearsay evidence, personal opinion, or current prejudice.

2. *Having gathered the facts, analyze them and discover the actual needs of your community.*

A minister in a rooming-house district in Chicago remonstrated with one of his young people for patronizing a neighborhood vaudeville house. The young woman replied, "But where can I go? There is no other place open except my little bedroom on the third floor." This reply set the minister to investigating. He found no place in the neighborhood open for

young people in the evenings except those places to which he had been raising objections. Moreover, in the entire membership of the Church there were not four parlors that were available for social gatherings. Evidently one of the religious needs of that community was a wholesome social center where young people could gather for an evening's fun. Another Chicago minister found a young woman visiting with her "friend" on the parsonage porch, pretending to the young man that the minister's home was her own. When questioned more closely in the privacy of the pastor's study, the girl confessed that she was ashamed to take the young man to her own home, for it was so uninviting. The public places in the neighborhood were of a character that she did not care to frequent them. She took the alternative and used the minister's porch. In this case the need was for some meeting place for young people free from evil temptations.

3. *Having your facts, and having decided as to the character of your community needs, set about to devise some remedy for the conditions which shall take the facts into careful account, and which shall be distinctly Christian in its purpose and method.*

Sometimes a plan that has worked successfully in another community can be taken over and used with equal success in your own, but it will usually need some changes. *Let the facts determine that.* Often it is necessary to devise something entirely new. In the instances mentioned above, the Church opened community parlors which were kept open every evening, equipped with piano, magazine tables, victrolas, and *screens.* Resolve to devise *something* to meet the need. Use a good idea wherever you get it. Appropriate any

good thing and ally it to the cause of rightness. Make it serve a purpose or reject it. Always be willing to change your plan if it does not seem to be meeting the need. A willingness to admit a mistake is oftentimes better than genius.

STUDIES FOR THE FIRST WEEK

THE COMMUNITY BOUNDARY LINES

First Day—First Week

TAKING STOCK OF OUR COMMUNITY

Scripture Lesson

"*The Lad with the Loaves and Fishes*"[1]

And Jesus and his disciples went off by themselves in a boat to an uninhabited place. But many saw and recognized them as they were going. And running together on foot from all the cities they arrived before them. So when Jesus disembarked he saw a large crowd. And moved with pity for them because they were like sheep without a shepherd he began to teach them many things. And as the day was far advanced his disciples came to him and said, It is a desert place and it is now late in the day. Send the people away that they may go to the neighboring farms and villages, and buy themselves something to eat. And he answered and said to them, You give them something to eat. And they said to him, Shall we go and spend two hundred denarii upon bread and give them to eat? And he said to them, How many loaves have you? Go and see. And when they knew, they said, Five, and two fishes. Then he commanded them to recline in groups on the green grass. So they lay down in companies, by the hundreds and fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed and broke the loaves in pieces. And he went on giving them to the disciples to set before them. He also divided the two fishes among

[1] The translations, where noted, have been taken from "The Historical Bible Series," by Professor Charles Foster Kent, Vol. on "Life and Teachings of Jesus." (Kent.) Hereafter only pages will be indicated.

them all. And they all ate and were satisfied. Also they took up twelve baskets full of fragments of the bread and of the fish. And those who ate the loaves were five thousand men. (Mark 6. 32-44.[1])

Exposition

This is the only parable reported by all four Gospels. Violent opposition was developing, and Jesus was training His disciples to carry on the work when He should have to lay it down.

The twelve had just returned from a preaching tour in need of rest (Luke 9. 1-6). They had started for the back-country and were met by a multitude which included many who were sick or lame. Their misery touched the heart of Jesus, who stopped to preach to them. During the morning He inquired of Philip, the head of the Commissariat, concerning the possibility of feeding them. Philip began to investigate, and later in the afternoon reported that five loaves and two fishes was the total food stock available. But it would have required two hundred denarii ($35) worth of bread alone for such a multitude.

Jesus proceeded to use the materials at hand, and ordered the company seated in groups to facilitate the distribution. In His hands the little stock fed them all, and some thrifty persons, seizing the great market baskets which pilgrims were carrying, gathered up twelve baskets full of fragments.

Discussion

The average town underestimates its own possibilities. It is living far below its privileges. Its trouble lies in the fact that it does not utilize to the full its own powers. The lesson just studied shows Jesus'

[1] Kent, p. 216.

habit of using the materials at hand. Many a rural community could have a good choral society if it would train the excellent voices that are going to waste through lack of cultivation. God has never confined talent to the big city.

Before the war broke out the United States Government had made a survey of its manufacturing resources, and had listed every factory in the nation, together with its size, location, equipment, capacity of production, workmen employed, etc. When necessity arose it knew exactly what it had to work with.

Have you ever tried listing the forces for good in your community? Try making a list of all the forces working for good, and another of all those forces working for evil. Try to discover why the forces for good are losing. Perhaps there are some good people whose sympathy is with righteousness who have never been lined up with any organization working for right. Have you ever wondered why? Such a study would have a cheering effect, for almost any town will be surprised to find what a large number of people have never "bowed the knee to Baal" (1 Kings 19. 18).

Questions

How can you, as a young Christian, help to develop the forces for good in your community?

Have you ever listed those forces or influences in your community which make it harder for a young Christian to develop Christian character?

How many of the evil influences of your community seem to be necessary? If a thing is evil, is it necessary?

How would you proceed to unite the Christian young people of your town in a fight on evil?

The Plan

The Epworth League of Cimarron, Kansas, undertook to make a survey of the town (about 800 inhabitants) as a help for the new pastor. The young people were organized into teams and the town was divided into districts. They called on the people by twos, every home in the community being visited. A list was made of all children not attending some Sunday school, all young people living away from home, all young people not members of some young people's society, etc. The names of all those connected or interested with other churches were furnished to the other pastors. All Methodist young people were followed up systematically. The Sunday school gained ten per cent and the League gained twenty-five per cent as a direct result. For the best advice on making a religious survey, read "The Community Survey," by Carroll.

Second Day—First Week

ENLARGING OUR COMMUNITY

Scripture Lesson

"*The Patched Garment*"[1]

And John's disciples and the Pharisees were fasting; and they came and said to him, Why do the disciples of John and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the bridal guests fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. No one sews a piece of unshrunken cloth on an old garment, else the piece tears away from it, the new from the old, and a worse tear is made. And no man puts new wine in old wine skins; else the wine will burst the skins, and both the wine and the wine skins be destroyed. Instead one puts new wine into fresh wine skins. (Matt. 9. 14-18.)

[1] Kent, p. 86.

Exposition

John the Baptist was the herald of a new era. Men had joyously accepted his challenge and enlisted in the new enterprise. But John, having angered the king by his fearless condemnations, had been thrown into the Machærus dungeon. Meanwhile his disciples in dejection and anxiety were maintaining their faith by means of the one thing they knew—a scrupulous observance of the numberless laws and fasts. In this they resembled the Pharisees, but from a different motive.

The rulers had allied with the disciples of John to question Jesus concerning His failure to observe the fasts. To the Pharisees He was severe, but to the disciples He was gracious. He reminded them that John had called Him a bridegroom, and "for Him who came to proclaim glad tidings, fasting was as unseemly as for guests at a wedding." Then He shows them the difference between His ideals and the old ideals of Judaism.

His teachings are so absolutely new that it means a complete break with the endless laws of the priests and scribes. To try to add His Gospel to Judaism would be like putting a piece of unshrunken goods on an old coat: as soon as the patched garment was wet the new goods would shrink and tear the old and the rent would be worse than before. Or, it would be as impossible for the new faith to be contained in the old forms as it would for new, unfermented wine to be kept in old bottles of unsupple leather which was not strong enough to stand the pressure of fermenting gases.

Jesus was trying to make the disciples of John

understand the absolute futility of restricting the new ideals of the Kingdom of Heaven to the old formalism and creeds of the Jewish religion.

Discussion

Life means growth. The problems of one generation are not the problems of the next. Too long have we been preaching against the *sins of yesterday*. The automobile, the telephone, the big factory, the labor union, the industrial system, the daily newspaper, the moving-picture, and a host of other things have given the sins of to-day a different appearance from the sins of yesterday. *But the nature of sin remains the same.*

It is the task of the Church to point out the character of sin under new disguises. America cannot go back to the habits of thinking prevalent during pre-war days. In every hamlet in the nation there are those who have lived in England, France, Russia, Italy, or even Germany. American money has been collected for the relief of suffering in Belgium, Armenia, Poland, Russia, Serbia, Roumania, India, France, and Germany, too. The necessities of the war revealed to us the existence of forces in all corners of the land of which we never dreamed. Boy Scouts sold millions of dollars' worth of bonds. Red Cross societies were organized in villages fifty miles from any railroad. The most isolated community in America for the last five years has been living in a new world—the world of international thinking.

We saw waste in a new light and abolished the liquor business. We shall soon see the waste of child labor and forbid it. We saw the real value of the privileges for which our American forefathers fought, and patriotism became a flaming passion. The most

tragic waste of the war would be for America to allow these mighty forces, just discovered, to go into inactivity. Thousands of little children *even in America* still need clothing. Let the Red Cross keep going. Thrift must be maintained. Waste must be eliminated. *America must not demobilize.* Let the Church of Christ lead the way.

Questions

What difference have you noticed in your community since the war broke out regarding its interest in people outside its own boundaries?

Is your community slipping back into the narrow selfishness of pre-war days? What will it lose?

Which is likely to prove the most dangerous for the young Christian—war time or peace time?

Is there any other organization in the town that develops interest in the outside world so well as the Church?

The Plan

St. Paul Methodist Church, Chicago, was located in a fine residential neighborhood a few years ago. Today it is in a rooming-house section. Hundreds of young women have no laundry privileges at home, and small salaries make saving necessary. The Epworth League bought electric irons and pressing-boards. The Ladies' Aid Society loaned their sewing machines. A young woman's parlor was opened every evening and Saturday afternoon for the free use of the young women. Scores took advantage of it. Laundry tubs installed in the basement would complete the equipment.

THIRD DAY—FIRST WEEK

WORLD INTERDEPENDENCE

Scripture Lesson

"The Greeks and Barbarians"

I am debtor both to the Greeks and Barbarians, both to the wise and to the foolish. (Romans 1. 14.)

EXPOSITION

IN Paul's day Rome was a city of a million and a half of people—probably the most cosmopolitan city in the world. A Christian Church had sprung up which included in its membership Jews and Gentiles, rich and poor, with the Gentiles and poor in the majority. Many of these Christians were known to Paul, although he had never been able to visit Rome.

During a brief period of rest he took time to write a long letter to the Roman Church. Phœbe, a well-to-do Christian woman of Corinth (Rom. 16. 1), was making a business trip to Rome and delivered it in person. Paul complimented them on the splendid reputation they had gained for themselves throughout the Christian world (Rom. 1. 8), and assured them that he had endeavored to arrange for a visit with them for some time past. Just to pave the way for this visit he was writing this letter.

Knowing the diverse character of the Roman Church, he assured them that he is interested in a society made up of so many different classes of people, for he himself is a product of his contact with all sorts of folk—Greeks, Jews, Barbarians, learned, simple, aristocratic and humble. Thus his experience as a world traveler and observer should make his visit with them acceptable and profitable.

Discussion

No community can live unto itself. The day of national isolation has gone. An insane student whose name you would not recognize, in a town you have forgotten, shot a prince of whom you never heard. But as a result your brother put on khaki and sailed overseas, the sugar was taken from your breakfast table, you bought liberty bonds, and mothers hung out service flags all over America. The most remote community in America has an interest in what is going on in the uttermost corners of the globe.

Paul said he was "debtor to the Greeks and Barbarians." It is just as true of you. Did you have a cup of coffee this morning? It seemed simple enough, didn't it? But months ago dark-skinned natives were tending the little plants in South America. Others brought the harvested crops to the market. Others loaded it on the ship. A thousand natives are your creditors for that cup of coffee. Deckhands, stevedores, engineers, stokers, wireless operators, navigators, billing clerks, etc., to the number of five thousand brought it to New York. Another five thousand of clerks, traffic police, freight handlers, stenographers, managers, errand boys, roasters, janitors, salesmen, and trainmen delivered it to your grocer. Then for that sugar there were more dark-skinned natives. Somehow, we cannot escape them. More freighters, laborers, clerks. That cup of coffee represents the labor of at least twenty-five thousand people. The morning paper at your table means the labor of a hundred thousand more. By noon you are in debt to the labor of the whole world.

Careless living *anywhere* makes everyone *every-*

where pay a little more. Your community cannot afford to ignore any community.

Questions

Have you ever considered your dependence on other people as involving an obligation to them?

How can I pay the debt I owe the world unless I am informed on world conditions?

What lessons can we draw from the spread of erroneous ideas such as Bolshevism, as to the way in which the Christian ideals can spread when backed by enthusiasm, testimony, loyalty, devotion?

The Plan

One Epworth League organized an open forum for Sunday afternoons. Speakers who were able to discuss great topics from first-hand information were invited to speak. Time was allowed for questions afterward. The city librarian was asked to prepare a list of books which were available that would furnish additional information. After the discussion hour a light lunch was served for fifteen cents, and those who desired could remain for the evening meeting. The fellowship of this hour was a great treat to scores of lonely folk.

Fourth Day—First Week

THE STRANGER IN THE COMMUNITY

Scripture Lesson

"*The Ethiopian Eunuch*"

But an angel of the Lord spake unto Philip saying, "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold a man of Ethiopia, a eunuch of great authority under Candace, queen

of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran to him and heard him reading Isaiah the prophet and said, Understandest thou what thou readest? And he said, How can I, except someone shall guide me? And he besought Philip to come up and sit with him. Now the passage of Scripture which he was reading was this, "He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth: in his humiliation his judgment was taken away: his generation who shall declare? For his life is taken from the earth." And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? Of himself or of some other? And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. (Acts 8. 26-40.)

Exposition

The Jews had been zealous missionaries for their faith. Many Gentiles had been converted and were called "proselytes," but were never admitted into the full fellowship of faith.

Down in the Ethiopian kingdom of Meroe a dynasty of queens had ruled for a number of years, their name being "Candace," as the name for the Egyptian monarchs had been "Pharaoh." One of these queens appointed as minister of finance a brilliant young man who had become greatly interested in the Jewish faith, even going to Jerusalem at the time of the Pentecost for the purpose of worship. He may have been of Jewish descent, for many Jews had their home in Meroe; but if not, he was at least a proselyte.

At any rate, while in Jerusalem he came into possession of a copy of the Book of Isaiah, and was reading it aloud as he journeyed back to Meroe. The Apostle Philip was walking along the side of the road and overheard the familiar words as the Ethiopian read. He called to the traveler and asked, "Do you understand what those words mean?" This question brought an invitation to come up into the chariot and then Philip had the opportunity to explain the Jewish hope of the Messiah and the Christian's belief that Jesus fulfilled that hope.

So convincing was Philip's exposition that the Ethiopian accepted the Christian faith at once, was baptized, and tradition declares that he went back to his own country and founded the Christian Church. It is true that the Christian Church in Ethiopia reached a high state of spirituality and continued strong for many years.

Discussion

The newspaper and telegraph, the ocean liner and the transcontinental express,—the eternal battle for bread,—has brought to America the dwellers from every corner of the world. America has tried the experiment of assimilating the peoples of the world and "bringing forth on this continent a new nation."

A few years ago our fathers prayed that the doors of heathen lands might be opened to our missionaries. But God did more than that: He sent the strangers to our own doors. Scarcely a village or hamlet that does not have within its bounds some few who came to America from the old world or from the Orient to start life anew. If America gives them everything else and

fails to give them Christ, she has failed to give them the very essence of her strength.

With the closing of the war the tides of immigration will set in again. The challenge is to the Christian and to the Christian Church. But the root of much trouble is race prejudice. Bishop McDowell says, "From the wounds of the Negro, Cossack, Serb, Anzac, Englishman, French, or American the blood always flowed red." The stranger is here—it is too late to change that. What we shall make of him depends on the Christians themselves.

Questions

Do we have any people within our community who do not speak the English language? Has anything been done to make them better Americans? Suppose they should go back to their home country, what sort of an opinion would they have of Christian America from their association with us?

I am interested in missions, but am I interested in the Chinese laundry boy, the Greek candyman, the Italian sweeper, etc.?

Have you ever noticed how readily the stranger responds to a little kindness? Has your group ever invited any of the young people of the stranger group to share any of your good times?

Has your Church ever done anything to make missionary work a success in the next block? Will my religion work in China if it will not work in my own town?

The Plan

A group of Christians in almost any small city could easily secure the use of an empty store building

and conduct a Daily Vacation Bible School in the foreign section. This school would enroll the children of the strangers and give them two hours of games, stories, industrial work, Bible teaching, and lessons in Americanism. It requires but very little money, some self-sacrifice, and a leader. You would win the hearts of the whole foreign community and perhaps build up a permanent piece of Christian service among them.[1]

Fifth Day—First Week

SOCIAL CLASSES

Scripture Lesson

"Jesus Eats with the Publicans and the Sinners"[2]

Then Jesus went forth again by the sea side; and all the crowd came to him, and he taught them. And as he passed by, he saw Levi, the son of Alpheus, sitting at the custom house; and he said to him, Follow me. And he arose and followed him. Now it came to pass that Jesus was eating dinner in his house and many tax-collectors and sinners sat with Jesus and his disciples. And the Scribes and Pharisees, seeing that he ate with the sinners and tax-collectors, said to his disciples, Does he eat with tax-collectors and sinners? And when Jesus heard it, he said unto them: "They who are well have no need of a physician, but they who are sick; I came not to call the righteous, but sinners to repentance." (Mark 2. 13-18.)

Exposition

Jesus had found Levi the tax-gatherer sitting in his office as He passed along the seashore one afternoon. Now the tax-gatherer was the most obnoxious

[1] Full explanation of the Daily Vacation Bible School Plan may be secured by writing to Daily Vacation Bible School Association, Bible House, New York City.

[2] Kent, p. 85.

person to the Jew[1] in all the world. Roman overlords agreed to collect a certain amount of money as taxes from their districts. Then in order to get the money they hired rough, villainous fellows to extort it from the people.

Because of their cruelty and because "they had sold themselves to the heathen for the heathen's gold," these tax-gatherers were heartily despised. They had no social standing, were forbidden religious fellowship, were prohibited from entering the temple, and even their money could not be accepted in payment or in alms. Perhaps Levi had heard Jesus preaching in the fields and had been prepared in some measure by thinking of values in life which had been lost to him because of his business. At any rate he responded eagerly when Jesus invited him to accompany Him.

Shortly afterwards Levi, whose name becomes Matthew, gives a great supper, and a great many of his old companions attend. Instead of the revelry of earlier times, the company listens to Levi's declaration of faith in Jesus and his determination to follow Him. But as the evening progresses, some Pharisees discover Jesus Himself, and pretend great amazement that He is found eating with this disreputable crowd. Jesus takes them at their own valuation. Seeing their self-satisfaction and calm assurance, He says, "I came not to call the righteous but sinners to repentance. If you are sure that you are perfectly righteous, then I have nothing to say. But these people in their humility find they are in need, and to such I am sent."

[1] For a fine discussion of the Publican, see Eidersheim's "Sketches of Jewish Social Life," pp. 51-58, Hodder & Stoughton edition.

Discussion

Every community has a more or less well defined caste system, whether we recognize it or not. Social lines grow up before we are aware of them. Some of these are wise, but others are arbitrary and cruel.

When Jesus ate with the Publicans and sinners, He broke with the good usage of the time, for "the best people" had no dealings with these outcasts. They were the contemptibles—the "dagoes," "niggers," "greasers," and "chinks" of the ancient world. Mr. Roosevelt stirred up no such furore when he invited Mr. Booker T. Washington to eat dinner with him at the White House as when Jesus sat down to eat with the Publicans.

Every community has a group of folks "down by the bluffs," "below the mill," or "along the river," who are not received on the same terms as the rest of the community. The Publicans, coming under popular scorn, accepted their status and lived like scoundrels. Whenever a community brands an individual as an outcast, he tends to live like an outcast. And an outcast is an expensive citizen. Many a child in the public schools has had a broken heart because it could not rise from the caste into which "our crowd" had assigned it. Many a young man and woman has been doomed in our town because they did not belong to the "better element."

Questions

Does "our crowd" seem to feel superior to the rest of the community?

Do you know whether or not you are thought to feel that way?

Does "our crowd" really want to enlarge, to take in any more?

Has our town been as quick to ostracize a young man who has gone wrong as a young woman who has gone wrong?

Have the Christian young people tried to keep to themselves until they have developed a sort of a clique? Have you ever noticed how cliques break down the real spirit of a society? of a town?

Have you noticed anything about the Highschool or college fraternity that causes its members to lose interest in any outside the "frat"?

The Plan

The Epworth League of Wheaton Methodist Church, Wheaton, Illinois, organized a band of young people who went down to one of Chicago's rescue missions every week. A speaker, a pianist, and some singers made up the party besides personal workers. An earnest Christian man made himself responsible for attending to the organization of the party each week. On Sunday afternoons some of the band visited the jail. They left good reading, writing paper, some Testaments, and in many other ways left a trail of sunshine. Does any one visit the jail in your town? Why not plan to help men back to jobs when they come out? A half-hour's visit and encouragement for some man just out of prison may mean that he will be saved from ever drifting back into exile again.

Sixth Day—First Week

THE COMMUNITY GOVERNMENT

Scripture Lesson

"Render Unto Cæsar the Things That Are Cæsar's"

Then went the Pharisees, and took counsel how they might ensnare him in his talk. And they sent to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for anyone: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not? But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? Show me the tribute money. And they brought unto him a denarius. And he said unto them, Whose is this image and superscription? They said unto him, Cæsar's. Then said he unto them, Render therefore unto Cæsar the things that are Cæsar's, and unto God, the things that are God's. And when they heard it, they marveled, and left him and went away. (Matt. 22. 15-23.

Exposition

This is one of the later incidents in the life of Christ. The opposition had been growing more bitter each day. Two parties in Jerusalem, the Herodians and the Pharisees, were the leaders. The Herodians were indifferent to religion, but they were zealous in their defense of the authority of Herod. The Pharisees hated Herod, but they used every means to maintain the religious forms and laws. The Roman Government kept order and levied taxes. The Pharisees thought they maintained the religious life of the nation.

In an effort to get some cause for complaint against Jesus, the Pharisees sent some of their young students with a little party of Herodians to propose a question to Jesus which if answered either by "yes" or "no" would involve Him in a difficulty. The young Pharisees, with mock reverence (how quickly they learned

hypocrisy!) complimented Him on His wise teachings, and then, as if to settle a dispute between them and the Herodians, inquired, "This capitation tax which we all so much detest, but the legality of which these Herodians support, ought we or ought we not to pay it? Which of us is in the right—we who loathe and resent it, or the Herodians who delight in it?"[1]

If He answered "yes" He would alienate a great mass of His followers to whom the tax was hateful and burdensome. If He said "no" He would be immediately branded as a rebel against Rome. It was the most dangerous trap they ever laid for Him.

Jesus asked for one of the coins. Now it was an ancient law among the Jews that the authority of that king was to be acknowledged whose coinage was current. Jesus reminds them of this law. The fact that they were carrying one of Cæsar's coins proved that they did acknowledge Cæsar's authority. The plotters were trapped. Then says Jesus: "You are glad to carry about the coins of Cæsar; therefore, pay to him whom you thus acknowledge the money that is his due. But be sure that you do not fail to give also to your divine King fitting proofs of your loyalty." The argument was ended.

Discussion

Jesus had no political plans to work. He was no Socialist. He was less interested in the form of government to be organized than He was in the spirit in which men lived under their government. He recognized the need of some government and gave His endorsement to Cæsar's, because it offered more of peace at that particular moment.

[1] Farrar's "Life of Christ," p. 416. Kent, p. 196.

But Jesus set about improving the government by improving the individual units of that government. Good government depends upon good citizens. Every man in your town either raises or lowers the average. He is an asset or a liability. The biggest contribution that some men could make to your town would be to move out. The government has a right to expect good citizenship from each of its members.

Did you ever stop to think how much you owe your government? It writes its laws to protect you; it stations its police to guard you; it builds the schools to teach you; it watches after your savings when you have put them away; it forbids the grocer, milkman, or the druggist to sell you impure food.

As men surrender their personal liberty they gain in personal privilege. Even the anarchist depends upon the protection of the government while he constructs his bomb. But who is the government? In America, I am the government—my brother and I—we are the government.

Questions

A careless young Christian drove his automobile at break-neck speed down the boulevard and was arrested. He told the judge he did not stop to think. The trial required nearly an hour. The judge told him that his carelessness had cost the city nearly fifty dollars in court salaries, etc. Can the young Christian be fair and careless?

What has the ignorant voter cost your town? Isn't an ignorant vote a bad vote?

What are some of the common ways in which the Christian young people fail to co-operate with good government in your town?

What claim does the public official have on Christian citizenship after his election to office?

The Plan

A Baltimore League organized, as an annual occasion, a meeting to be called "First Voters' Night." It was addressed by leading city officials, the pastor of the church, and prominent Christian men of the city. A class was organized to study civic problems in anticipation of election day. Hundreds of first voters were thus trained in some of the important issues of the day, so that they might vote intelligently, and an enormous service was rendered to the government of the city.

Seventh Day—First Week

COMMUNITY RESPONSIBILITY

Scripture Lesson

"The Rich Young Ruler"

And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him and said unto him, One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying and he went away sorrowful, for he was one that had great possessions. (Mark 10. 17-23.)

Exposition

Early one morning as Jesus was setting out on His day's journey, He was met by a young man of the

town, who threw himself at His feet and begged for instruction, saying, "Good Master, what shall I do that I may inherit eternal life?" It was an honest question, sincerely asked. Jesus took a great fancy to the young man, but the term "Good Master" was never applied to the Rabbis. Therefore Jesus said, "Consider what your language implies. You have given me a title that belongs to God. Do you mean it?"

Without waiting for an answer, He asked a second question: "Have you kept the law?" Now such a question needed explanation. "The law" might mean the Roman law, the Mosaic law of the Scriptures, the Rabbinical law invented by the priests, or it might mean a new code of laws set up by Jesus of which the young man had never heard. Teachers were accustomed to putting their teachings into laws in those times.

The young man asked, "What law?" and Jesus repeated the laws of the decalogue. These the young man had kept from his earliest recollection. But Jesus saw the young man's weakness. Therefore He instructs him to dispose of all of his property and follow Jesus. Now the young man was very rich, having inherited great wealth from his father. To renounce his social position and life of ease was an unexpected demand, which would utterly declass him. "He found that he really preferred the comforts of earth to the riches of heaven." He turned away disappointed.

Jesus is sorrowful, too, and turning to His disciples, says, "There is something about money that corrodes a man's soul until it is almost impossible for him to summon sufficient strength to assume the obligations of citizenship in the Kingdom of heaven."

Discussion

This young man was the "son of his father." While he had good impulses he had never committed all his moral forces to a great cause. His good fortune had been his bad fortune, for it had robbed him of the power of self-determined action. His wealth cost him his discipleship. He doubtless remained a good man and an eminently respectable citizen the rest of his life.

"The young man was content to be a personal saint but a social sinner," for he was content to live as a morally perfect young man without assuming any part in community responsibilities. Jesus called the young man to membership in an *organization* which was on a crusade. He did not want his *wealth;* He wanted *him.* No amount of charity will atone to the community for the loss of a good man who is "too busy" for sharing community needs.

Many a man is willing to live in a community and share its benefits without making the slightest effort to help solve its problems. Such a man is accepting public charity. To accept membership in a community is to accept responsibility for the destiny of that community.

Questions

What dangers are involved in the inheritance of a fortune? Have you ever tried to discover the special temptations of the rich boy or girl?

In what respects does wealth make it harder for a young Christian to follow his conscience?

How long could a rich Church keep going without the personal service of consecrated men? Can you hire anyone to give you service?

Do you invite people to come into your organization to help the organization or to help the Church and community through the organization?

The Plan

The third vice-president of Grace Methodist Church, Chicago, Epworth League discovered an unsanitary alley near the church. A group of young men agreed to make a tour of the alleys for a half mile on all sides of the church. The facts concerning conditions were reported to the city health department, with the result that a general clean-up was made. The young woman who started the action received a letter of thanks from the Health Commissioner and the Mayor. Almost any city government will respond to an effort to co-operate when they would seriously resent criticism.

CHAPTER TWO

THE PENALTY OF PEACE

I

JESUS believed in the power of truth. As He hung on the cross of Calvary He surveyed an unfriendly crowd below. Judas had betrayed Him, Peter had denied Him, the disciples had forsaken Him, the religious leaders of Israel had condemned Him, the government of Cæsar was crucifying Him. But as He hung from the cross He saw a little group of faithful ones—John and a few women, including His mother, weeping for the Redeemer of Israel. As they peered up at Him through their tears, *He knew that the dream of the Kingdom of God was planted in their hearts.* With a glad cry He exclaimed, "It is finished." With the conception of the Kingdom of heaven securely rooted in even one human heart, the mission of the Messiah was done. That ideal had a power for conquest which was more than a match for all the forces of evil. Jesus died triumphant in the belief that some time the Kingdom of rightness would be established in all the world.

When the mists of the Ascension mount received the Master, His last words to the little group of pupils were, "Ye shall be my testifiers throughout all the earth." He left no plan of organization, no army, no government, no literature. He left a life, some sayings, a hope, and a group of followers to repeat the story. But He left more than that: He left the Holy

Spirit, the Spirit of Truth, who was to guide men as they sought to make that dream of the *Kingdom of Rightness* a reality.

As men have struggled through the dilemmas and problems of generations gone, the Spirit of the Son of God has led from one moral victory to another. Out of each great world upheaval there has emerged a problem distinct and imperative. As men, under the Spirit of God, have answered the challenge, human society has gone "from grace to grace." History reveals with startling clearness the guiding hand of God in the affairs of men. To-day, however, we are beginning to understand that the Kingdom of heaven is not to come by a miraculous intervention of Divine power, as the first disciples believed, but by the slower, evolutionary process which Christ described when He said, "The Kingdom of Heaven is within you." And as the Kingdom of heaven is within *you*, it has already come.

II

Jesus and a Distracted World

If ever the world stood in need of the compassion of the living God, the present moment is that time. Europe, in addition to her staggering loss of life, has mortgaged her future for the next hundred years to pay for this war. Asia, gigantic in power and pagan in religion, has been able to dictate to the Peace Conference as in the case of Shantung. America, just emerging from the chrysalis of isolation, is still wavering and unsteady in her new-found position of world leadership.

Age-long habits are in the discard. Dynasties that have stood for a thousand years have been overturned.

Thrones with histories that run back into the Middle Ages are abandoned. Freemen, unaccustomed to the toxin of liberty, rage through the world like madmen. Orientals have fought beside the men from Europe and America. The western sons of democracy have paraded down Trafalgar Square and saluted the King of England! The troops of Briton have gone into battle under the super command of a Frenchman!

But the dawn of peace finds a world drugged with hate, still enamored of militarism. The atrocities of the war have bred a spirit of murder in the hearts of men which only the power of a living God can remove. Men are saying that the world must never again be plunged into war, and no sooner has the cannon's roar been hushed than the merchants of the world begin an economic war more deadly than the combat of arms. Statesmen recognize the validity of secret treaties and sow the seeds of future wars. Legislators vote billions for increased navies and armament. Even in America the demand for universal military training is insistent and loud.

Jesus of Nazareth, the Prince of Peace, offers the only leadership for these uncertain days which the world can trust. Let the Christians of the world accept the crisis as a challenge.[1] Now, if ever, is the opportune time to preach Jesus, *the world's Redeemer.*

When the earthquake destroyed the city of San Francisco, the débris was cleared away and a new city was built on the site of the old. But it was built according to a new plan. Streets were widened, parks laid out, and the new city rose on the ruins of the old,

[1] For one of the best statements of the challenge of these days, read "The Challenge of the Present Crisis," by Harry Emerson Fosdick.

more beautiful, more substantial, and more symmetrical. Every effort was made in the building of the new to avoid the mistakes of the old. This generation, standing amid the ruins of the old world, is entrusted with the task of building the new. God forbid that we shall build into the new world the mistakes of the old!

The German Kaiser declared war, but it was the *spirit of Kaiserism* in the hearts of men everywhere that made war. Let the spirit of this generation be unalterably opposed to the spirit of militarism, that the dread thing shall not be built into the new world. The deadly philosophy that the world's problems can only be settled by force of arms has cost enough already. Let no seeds of militarism be planted that shall blossom in future wars. The Christian forces face no greater obligation than this of stamping out the spirit of militarism.

But relentless wars are ahead of us unless the Christian conscience shall give battle to enemies within our own borders. In India the coming of Christianity sees the beginning of the decay of the caste system. Here in America we refer to "niggers," "chinks," "greasers," "sheeneys," "wops," and "bohunks." For years the North thought of the Negro as a Southern problem and assumed a superior attitude when the wires flashed the news of lynchings and burnings. But the race riots of East St. Louis, Washington, Chicago, and Omaha have shown that the Negro problem is not a matter of geography, but of the human heart. Labor and capital are engaged in an economic war that is to the death. The Christian conscience must consistently and determinedly demand economic justice, social opportunity, and spiritual honesty.

The process of reconstruction must begin in every little town and hamlet in America. No county or township is free from contamination.

A little Indiana city of only a few thousand people had been paralyzed for months through a strike in the town.[1] The race problem was acute in a little community of six hundred people in Missouri. A young girl was abducted on the main business street of a little Kansas town in the middle of the day and all but enslaved in the system of commercialized vice. A most vicious attack on religion was carried in a little paper published in a western city of less than 3,000 people. A social radical group was holding a regular Sunday school every week in an empty store building in a town of less than six hundred in western Kansas. The Non-partisan League of North Dakota has swept a half dozen States of the Northwest. The economic causes of unrest are everywhere operative. Christianity is challenged in every community in America. In the older industrial world, where the employer knew his every man, justice was a personal matter between master and man. Where the manufacturer sold the goods in person to the consumer, honesty was a personal virtue. But in a world of organized, large-scale industry, justice between employer and employee must be a matter of sturdy principle, deep-grained in the character of each. When the manufacturer never sees the consumer who buys his product, stalwart principles must dictate that the goods be honest or else the law must appoint agents to inspect them. *It requires more sterling qualities of character to live the life of social Christianity in this generation than in any*

[1] Dr. Charles L. Stelzle, in *Ladies' Home Journal*, June, 1919.

that has gone before it. America has succeeded in a marvelous way in her economic development. She must now build character to match.

III

What Is An American?

Mr. Lincoln never reached a more sublime conception of Ame icanism than in his Gettysburg address when he said, "Four score and ten years ago our fathers brought forth on this continent a new nation." And *new* it was indeed! Not because of its republican form of government, for other peoples had tried such a political theory. But the American adventure was new because it undertook to build a nation of freemen, united by a single spiritual purpose. Moreover, these men were to come from every race and nation under the sun.

If a man be an Englishman, he is such because he was born under the Union Jack. If he be an Italian, it is because he first looked into the blue of Italian skies. If he is a Turk, it is because the Crescent first received his allegiance and Mohammed is his God. But if he is an American, he is such, not because of birth, race, color, or religion, but *he is an American because he is committed, with all the powers of his being, to the ideals of America.* Taking the oath of allegiance to the Stars and Stripes is an empty thing if the heart is not devoted in loving, willing loyalty to the ideals for which Old Glory stands.

Bishop William F. Oldham, of the Methodist Church, says that the difference between North America and South America lies in the fact that North America was settled by men who came to the New

World for the sake of principle, and that South America was settled by those who came for the sake of fortune.

Consider the wonderful heritage of idealism that is ours in the United States. New England was born of the passion for freedom of conscience. Oglethorpe settled his colonists in Georgia, that the exploited poor of England might have another chance for economic independence. Rhode Island and New Jersey are the children of Freedom from the race of Roger Williams. Pennsylvania was hallowed by a treaty with the Indians that, though unwritten, went for eighty years unbroken.

With an optimism born of sweeping prairies and mineral-laden mountains, we sounded the call to all men who loved Freedom to come with us and help build this new nation of men devoted to the common ideal. "In one hundred years we have admitted more than thirty millions of people to our shores."[1] Not only have we admitted them to our economic opportunities, but we have made them part of our national soul and political mind. Minnesota elected a splendid young Swede—John A. Johnson, the son of a washerwoman—to the governorship of the State. Other States have sent these sons of foreign lands to the national Congress, to the supreme courts, and to the highest offices of the land. A Jew, Louis A. Brandeis, sits on the bench of the Supreme Court of the United States. Carl Schurz, Jacob Riis, Andrew Carnegie, and scores of others equally prominent, have been master workmen on the building of our national character. The descendant of one of those sturdy New York Dutch-

[1] "Christian Americanization," Charles A. Brooks, p. 4.

men was twice in the White House, and to-day, even in death, remains one of America's best beloved.

Americans, then, are such not by birth, but by similarity of idealism. Americanism leaps the lines of class and color. The son of the washerwoman goes to France beside the son from the aristocratic drive, and no one can foretell which will wear the shoulder-bars the sooner. A regiment of Negro soldiers paraded down Michigan Boulevard in Chicago, every man in the regiment wearing the *croix de guerre*, the first American regiment to receive this decoration at the hands of the French Government as a complete regimental decoration. A service flag with 875 stars on it represents the Italian soldiers that went from the Protestant churches that were sponsored by one missionary society.[1] The sons of German immigrants went to war, knowing full well that they would contend with those of their own blood and kin. *The war demonstrated that ideals are stronger even than blood.*

Therefore the most dangerous enemies of Americanism are those who, living under the protection of the flag of freedom, live contrary to, and in defiance of, those principles which have sanctified that beauteous emblem. The sons of Revolutionary sires who fought for freedom are found in legislative halls fighting laws that are designed to make that freedom real in the world of work. Men who fought that slavery might cease and that the Negro might be free, witness the spectacle of their sons enslaving these black folk in ignorance, poverty and squalor. From the State made sacred by the blood of men who died that slave territory might not be extended a Congressman rises

[1] "Christian Americanization," Charles A. Brooks, p. 138.

in Washington to propose that no Negro shall be admitted to the national military or naval colleges.[1]

Lloyd George said that the English flag was as much disgraced by flying over a slum as over defeated armies on the battlefield.[2] The hopeless poor, the unfortunate children of the tenements, the exploited foreigner whose credulity is imposed upon,[3] the terrorized Negro,[4] the debauched women of America—all these cry to heaven that their miseries shall be abated, and that the American ideal shall be redeemed.

Americanism is a spiritual ideal and as such is to be fostered by all the devices of religion. Every oppressed man, every hopeless mother, the downtrodden the world over, the wretched of the earth, look to Old Glory as the children of Israel looked to the serpent in the wilderness. To them it is a promise of redemption from ignorance, social destitution, and spiritual enslavement. It has promised to *every* mother that there is at least one land where *any* mother's son can be President if he is good enough and big enough. But spoils politicians have broken faith with Old Glory. Political machines have given the lie to America's promises. Industrial exploiters continue to direct forces which dominate the government and devastate our morals.

Such are the mistakes of the past that must not be incorporated into the new structure that we are rear-

[1] Congressman Carraway, of Kansas, according to press reports of July 11, 1919.

[2] "Christianizing Community Life," Ward-Edwards, p. 173.

[3] Thousands of foreigners were sold "blue sky stock" for their liberty bonds before the government intervened.

[4] The report had wide currency among negroes, that a society planned on the basis of the Ku Klux Klan was organized in the South to prevent Negro soldiers from returning to the South after the war.

ing in the world. Let the Christian youth of the land go forth into the Christian crusade for righteousness. A fierce conflict awaits us in the world of politics. Another campaign is on in the working world. The spiritual forces that made us a nation continue to promise victory as we set ourselves to redeem America —to call men everywhere to a new loyalty to Americanism.

IV

The Moral Obligations of Peace

November 11, 1918, found us as poorly prepared for peace as the 26th of July, 1914, found us ill prepared for war.

The free nations of the earth, allied against the most arrogant power of history and inspired by a common faith in humanity, dealt a staggering blow to autocracy. The people of the earth decreed that never more should autocracy be tolerated among the nations of men. The Spirit of Democracy won the war and *then it had to make peace.*

But the Paris Peace Conference revealed the fact that it is far easier to accept peace terms than to make them. Elmer T. Peterson, the brilliant young editorial writer on the Wichita (Kansas) *Beacon*, pertinently remarks: "Munition plants would have to go out of business if we could make it as hard to start a war as it was to arrange peace." Having won the war, and being under the necessity of drafting the terms of peace, the allies became responsible for that peace and its consequences.

When Bismarck proposed the terms which he calculated would humble France for a hundred years, he sowed the seeds of this conflict through which we have

just passed. Lloyd George declared that the world's destiny for the next five hundred years would be fixed at the Paris Peace Conference. But the peace terms will have far less to do with the keeping of peace than the spirit of the people whose governments subscribe to those terms.

The spirit which is responsible for the war must be changed. The philosophy of force must be supplanted by the philosophy of Christ. The ideal of the world must be the Christ-man, not the super-man. Nations must learn that the surest way to "a place in the sun" is according to the Galilean's formula of service. The hate, suspicion, unrest, and avarice of the past generations must be rooted up.

It must be remembered that Jesus commended the peace-*makers*. We must set ourselves as assiduously to the task of making peace as we did to the task of making war. In doing so, we must guard against all tendencies to war-making as jealously as we set ourselves against all pacifist tendencies during the days of active hostilities. The League of Nations is a beginning, but the peace of the world is in the hearts of men, not in the covenants of nations.

To this end the Christian forces of the world must set themselves to the task of redeeming the world from hatred. This task begins with you and me. Consider the heritage with which we are cursed. The heart of the world, embittered and hardened, must be softened. We are not warring against principalities and powers, but against the spirit of evil, enthroned in the hearts of men. "Blessed are the peace-*makers*, for they shall be called the Sons of God."

V

The Stranger at the Gates

It is said that fourteen, and perhaps eighteen, different languages were spoken on Manhattan Island in 1664.[1] More than 1,200 newspapers with a total circulation of more than 9,000,000 copies are printed in foreign languages in the United States.[2] The sons of earth have heard the call of Freedom and have come by the millions. In coming they have laid an enormous burden of responsibility on us.

A young minister sprang to his feet in a Methodist Conference and exclaimed, "I will not sit silent and hear these people called 'the scum of Europe.' They are the *cream* of Europe. They are the liberty-loving, the home-loving, the upward-looking ones who have come to America for the chance they never had in Europe."

They have come with an idealism that is positively refreshing. *And we have put them "back of the yards," into the slums, tenements, and run-down sections of the city.* "The foreigner did not create the slums. He is forced there by circumstances." Long hours, low wages, unsanitary homes, spoils politicians, exploiting tradesmen,[3] and arrogance have been so out of keeping with the immigrant's ideals of Americanism that he has rushed into social radicalism in protest. Much radicalism among foreign peoples is but a reaction against the discrepancy between what they expected

[1] "Christian Americanization," Brooks, p. 29.

[2] Ibid, p. 47.

[3] The writer knows a merchant who was accustomed to charging the Mexican railroad laborers an increased price, because "it is worth more money to do business with 'Greasers.'"

and what they found. The Christian Church faces the task of showing the real Americanism and bringing him to loyalty to that ideal.

Until we have converted this foreign man to the fundamental ideals of Americanism we have utterly failed. That task is ours of necessity, now that he has come among us. We may profit by his labor, we may even induce him to take out his naturalization papers, but until we have trained him to "think American" our task is incomplete. Judge Amidon, in sentencing a German for sedition, expressed the idea perfectly when he said: "By the oath you took you renounced and adjured all allegiance to Germany and to the emperor of Germany, and swore that you would bear true and faithful allegiance to the United States. What did you mean? That you would earnestly set about growing an American soul and put away your German soul. That is what your oath of allegiance meant."[1]

We have not done our duty by the foreigner, then, when we have given him a place to live and a job for his willing hands. We must teach him to grow an American soul, and this in self-defense, if for no higher motive. It is a spiritual task, for an American soul is a spiritual creation. Here lies the opportunity of the Church, for who so well as the Church of the living Christ is prepared to function in things of the Spirit?

But the Church as an organization cannot do the thing alone. There is no correspondence school method of making Americans. Americanism is contagious. It must be "caught" from infected folk. The kindly smile on the street, the considerate neighborli-

[1] *The Outlook*, September 18, 1918, "A Judicial Definition of Allegiance."

ness, the honest business transaction, sympathy and kindliness from Christian Americans, are necessary in a constantly increasing abundance. Dr. Edward A. Steiner is accustomed to remark, "I would rather be stabbed with your knife than with your eyes."

Every Christian, then, is by his profession of Christianity bound to give an illustration of the true spirit of Americanism in his daily life and conversation. For Americanism is Christianity in practice and politics. The foreigner is our invited guest. He must be made to catch the home spirit.

VI

The Statesmanship of Missions

If the world continues to think in terms of force, the expenditures of the late war have been in vain. The weakness of war lies in the fact that it gets a new idea into a man's mind by punishing his body. The strength of Christian missions lies in the fact that it captures the imagination and the hearts of men by the winsome story of the life of Jesus the Son of man.

And ideas are more dangerous than dynamite. Thousands of copies of the President's speech were dropped behind the German lines, there breaking the German morale. Bulgaria's collapse came as a result of the fact that the people got the *idea* that the Allies had a measure of justice on their side. Captain Charles E. Merriam, of the University of Chicago, was in charge of the American propaganda bureau in Italy, and his story of how the Italian people were given new heart for the cause after the Caporetta disaster through the power of stimulating ideas, is one of the most fascinating stories of the war. The German defeat came be-

cause *ideas* began to filter into the minds of the people, and their "will to war" gave way before the assault.

America's most delicate problem for the next twenty-five years will be her Mexican relations. The Methodist Centenary is responsible for the statement that the cost of our punitive expedition into Mexico to "get Villa" was sufficient to have built a school-house, a public library, a 100-bed hospital, and a $100,000 church in every town in Mexico having a population of more than four thousand. It would have fully equipped them with materials, teachers, and preachers, and provided them with sufficient funds to have operated for ten years. Compare the relative value of the two "invasions." The Presbyterian Board of Foreign Missions points out that the cost of one British battleship sunk in the Dardenelles would have been sufficient to have supported the entire Presbyterian missionary program in every part of the world for a period of an entire year. Germany overran Belgium and spent millions of marks on her military government. But America conquered Belgium with a few shiploads of food, a few millions of Red Cross funds, and Herbert Hoover with his food administration. Armenia came asking for an American mandatory after Turkish force for five hundred years had failed. Paul's words to the Corinthian Church are still true: "The Greatest of These is Love."

The West has been teaching the East how to make war. Four hundred thousand Chinese laborers were said to be behind the lines in France. They will go back to the Orient as missionaries of militarism. If the peace of the world is to be maintained, if the Kingdom of Rightness is to come, the world must be taught the better way. Christianity faces the task of chang-

ing the mind of the world as well as cleansing the heart. Men go to war because they *think* war. Germany thought war for forty years. The world must be taught to dream of peace. "Der Tag" must be the day when swords shall be beaten into plowshares and Jesus the Prince of Peace be worshiped

> " . . . Where'er the sun
> Doth his successive journeys run."

A prominent American lecturer says in one of his addresses, "Every man makes the world in which he lives." A man bounds his world with his interests. By the very fact of personality he can shut out of his world whatever he pleases. In his world he is an absolute monarch. But for the Christian, with the commission of Jesus in his ears, "Go ye into all the world," there can be no border fixed which does not include every man who needs, every woman who hopes, every little child who grows, every nation that struggles toward light and God.

Missions have ceased to be a mere matter of religious propaganda. They are to-day matters of the supremest concern for every man who loves peace. The seeds of peace must be sown everywhere in the preaching of the gospel of peace. The Young Christian, viewing his own community as the door that opens on the whole world, must pledge his life to the spreading of His faith—the Kingdom of Rightness. He cannot be less than a world citizen and keep his faith. Ho! ye that dream of the heroic! The King calls!

STUDIES FOR THE SECOND WEEK
COMMUNITY INSTITUTIONS

First Day—Second Week
THE HOME

Scripture Lesson
"Jesus in a Bethany Home"

Now in the course of their journey Jesus entered a village, and a certain woman named Martha received him in her house. And she had a sister named Mary, who seated herself at the Lord's feet and listened to his words. But Martha was distracted with much serving. And she came to him and said, Lord, carest thou not that my sister has left me to serve all by myself? Bid her, therefore, help me. But the Lord said to her, Martha, Martha, thou art anxious and troubled about many things, yet few things are needed, or only one; Mary has chosen the good portion, which shall not be taken away from her. (Luke 10. 38-42.)[1]

Exposition

An old proverb of the rabbis declared, "He that hath not seen the joy of the Feast of the Tabernacles knows not what joy is." It was the Jewish celebration of the deliverance of the children of Israel from their Egyptian bondage, continuing for eight days out in the open. Booths were constructed out of the boughs of living trees as a memorial of the days spent in the wilderness wanderings. The time was spent in feasting and merrymaking. The celebration corresponded roughly to the American holiday of Thanksgiving or the Fourth of July.

It was on the first or second day of the Feast of Tabernacles that Jesus came to the home of Martha, a wealthy and pious widow of Bethany, which was a

[1] Kent's "Historical Bible," p. 110.

little suburb of Jerusalem. Martha's home was one of wealth and prominence, and with her there lived her brother Lazarus, who was probably at the festivities in the city at this time, and Mary, a younger sister. The hospitality of Bethany homes was proverbial,[1] and both women were anxious to show the proper honor and respect for their distinguished guest. Martha busied herself in preparing the sumptuous meal, but Mary became absorbed in Jesus' conversation and completely forgot her errands.

Martha, passing back and forth through the court, could plainly see her sister sitting at the feet of Jesus like a child in one of the rabbi's schools. At last her patience gave out. Coming suddenly to the open side of the booth, she remonstrated with Jesus, saying, "Lord, art thou not concerned that Mary should desert me? Here I am left alone with all the work. Bid her come and lend a hand." Jesus knew the exasperating duties of the good woman, for the labors of such a time fall heavily on the housewife. Therefore He sympathetically remonstrated with her, saying, "Martha, you have been distracted by undertaking more than is necessary. Mary indeed has shown wisdom in taking time for weightier matters."

Discussion

A Chinese student was sitting at dinner with a family of his Christian friends. His host said to him, "What is the thing you have found in America which you admire the most?" The young Chinaman replied, "Your Christian homes. Paganism has no conception of what a beautiful thing family life can be."

[1] See "Sketches of Jewish Social Life," Eidersheim. Hodder and Stoughton Edition, p. 47.

Anything that assails the American home has struck at the foundations of our commonwealth. Anything that centers the life of the individual outside his home has done him eternal damage. The tendency of modern life, however, is doing exactly that. High rents, roomers, flats and apartment buildings, congestion, and many of the other annoyances of the city life have resulted in the transfer of the social life of great masses from the home to the streets or movies.

The demands of office, club, and society have greatly limited the opportunities the family has for coming together about the family dining-table. The occasions on which the whole family comes together are fewer than ever in the past. This means that the family is losing its sense of unity. Each one is for himself. There is no convenient time when the entire family can gather for prayer or counsel. In every great city there are thousands of young people living in rooming houses away from home. They have lost the most sacred influence in life. No greater task faces the Christian Church than seeking to preserve the home spirit in a complex industrial life.

Questions

Is anything more necessary than reverence in building a home? reverence for parents, God, home ties? Have you ever thought of the debt that you owe to your home?

Have you ever thought what a loss is sustained by those young people living in rooming houses? Where do they go, and how do they spend their time when not at work?

What influences are breaking up the home life in your town? What has a young man gained who has

sacrificed his home in order to be "out with the crowd?"

What do you consider the requisites of a good Christian home? How can one person unmake the home?

The Plan

The Nickerson (Kansas) Chapter appointed a committee to prepare a list of all shut-in and sick folk of the community. This list was prepared in time to give out at the close of the morning Church service. The town was districted and a captain appointed over each district. Each captain was furnished with a list of all sick and lonely folk in his district. On Sunday afternoons a group of Leaguers met at the church and went with the various captains to the homes assigned them, going in a body. Once at the home, they held a short service consisting of some songs, a brief Scripture lesson, and a couple of prayers. Sometimes a few flowers were left. Scores of visits were made in this fashion, and great cheer was brought into many a room. Leaguers and sick folk enjoyed it hugely.

Second Day—Second Week

RECREATION

Scripture Lesson

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. (Luke 11. 42.)

Exposition

The religion of the Pharisees exhausted itself in the keeping of rules without the spiritual vitality of a real understanding of their purpose.

Three things marked the daily conduct of the Pharisees: (1) They would not make use of, nor partake of, anything that had not been tithed. Jesus has reference to this scrupulous concern when He reminds them that they even tithe the spices that season their food. (2) They observed the ceremonies of purification with so much care that they had no time left to consider their real object and purpose, namely, sanitation. (3) They abstained from all familiar intercourse with non-Pharisees, which developed a spirit of arrogance, self-righteousness, and intolerance.

Jesus does not discourage tithing where it is a recognition of God's ownership and man's stewardship. Nor does He discourage the observance of the ceremonial cleansings so long as they serve the original purpose for which Moses established them—the keeping of the life and health of the people. But He declares that this over-emphasis upon forms and creeds has blinded them to more important and practical problems of establishing justice, liberty, and Godly piety. Legalism which blinds us to practical problems of establishing justice, liberty, and Godly piety—legalism which blinds us to practical duties—is a snare and not a help.

Discussion

The whole world has come to recognize the value of play. It is even admitted now that grown-ups are entitled to play. When the army was being mobilized, trained experts were put into camps to direct play. It is pretty well understood that the instinct to play is as natural as the instinct to work or to eat.

If it was necessary for the boys in khaki to be helped to find wholesome play, it is just as necessary for the

lad in civilian clothes to be directed in his play. For a long time the church has frowned on certain forms of amusement. But in few cases has she substituted anything better. No church can rightfully complain if the young people find harmful amusement, if the church has made no effort to direct in the finding of wholesome amusement.

Jesus believed in fun. The long-faced Pharisees called Him frivolous and light-minded when He was simply indulging His thirst for fun. He was present at a wedding which was an occasion of great festivity. A study of the facts back of the Scripture records reveals the fact that He was seldom absent from a feast. Religious feasts in His time were usually occasions of great hilarity.

Unsupervised recreation means license. It is very easy to commercialize the play instinct, to make money out of the desire of people to play. Whenever any institution undertakes to make money out of the play instinct, there develops a tendency to the lewd, the coarse, and the vulgar. It has seemed that the "unseemly" will pay a bigger profit than the chaste. Therefore those who sell amusement, sell that which brings the highest price.

Questions

How can the Church help develop the right sort of play?

What are the bad influences at work among the amusements of your community? Who are the social leaders of your town? Why have they been able to lead?

What can the young Christians of your community do to turn bad play into good play?

THE PENALTY OF PEACE

Have you ever considered what ought to be the right proportion of time to spend in play? How much time do you spend per week in play?

THIRD DAY—SECOND WEEK

THE SOCIAL CENTER

Scripture Lesson

"*The Great Supper*"[1]

But he said to him, a certain man was giving a great supper, and had invited many people. And he sent forth his servants at supper time to say to those who had been invited, Come; for things are now ready. Then they all alike began to make excuses. The first said to him, I have bought a field, and must go and see it. I pray thee, excuse me. And another said, I have bought five pair of oxen, and am on my way to try them. I pray thee, excuse me. And another said, I have married a wife and therefore I cannot come. So the servant came and told these things to his master. Then the master of the house in anger said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor and the crippled, and the blind and the lame. And the servant said, Sir, what thou hast commanded has been done; yet there is still room. And the master said to the servant, Go out into the roads and the hedges and compel the people to come in, that my house may be filled. For I tell you, not one of those men who were invited shall taste of my supper. (Luke 14. 15-24.)

EXPOSITION

JESUS had received an invitation from one of the most prominent men of the city to attend a very fashionable dinner. Many of the notables of the town were there. Jesus had healed a man of the dropsy after having made the company confess His perfect right to do so. But the entertainment was going on in rare good humor. Jesus had watched the anxiety

[1] Translation from Kent, p. 157.

of the guests in their efforts to gain the coveted seats of honor, and it had amused Him greatly. During the progress of the meal He ridicules their self-seeking good-naturedly, and warns them of the humiliation that is sure to follow too much concern for personal honors. Then He offers a bit of good advice to the host, advising him, if he seeks real gratitude, not to invite those who look upon his invitations as mere barter of hospitality. On the other hand, rich reward of true gratefulness is to be his if he invites those who are unable to repay the kindness in kind. But in the midst of His conversation, some shallow-minded individual makes an empty comment which indicates a smug self-complacency on the part of the guests. This arouses Jesus, who tells the story of a king who made a feast for some of his friends. When all was ready he sent them word according to the Oriental custom. But they all excused themselves as having something more important. The angry king then sent messengers into the streets and to the loafing-places and brought in the idlers, the unfortunates, and the street rabble, giving his invited guests to understand that he preferred such company to that of the original guests. Under the story there was the ill-concealed insinuation that Jesus Himself favored the honest loyalty of the sinners, the tax-gatherers and the street folk more than the snobbish patronage of the self-satisfied righteous and rich. It was a rather uncomfortable ending for so promising a social affair.

Discussion

Every community has its social center, supervised or unsupervised—the place where people come together to meet friends. In one small town the social

center for the boys was a garage. In another it was a restaurant. In another it was a disreputable barber shop. But another town had seen the importance of having a meeting place for young people where the influences were all for good, and it had made the church a social center. The good times, the social gatherings, and the happiest events of the neighborhood were held in the church. It was the testimony of an observing man who had watched the experiment that the Church had redeemed the social life of the town by substituting clean fun as a competitor of evil fun.

And clean fun is funnier fun, because there are no after regrets. The Church has no right to complain when young people go to evil places of amusement if it has made no effort to provide good places. Clean fun, well planned and carefully directed, is an unrivaled enemy of evil fun. In too many communities those without moral principles have been able to control the social life of the town simply because they were aggressive. Christian young people have been too much inclined to allow this leadership to go unchallenged. Therefore one of the greatest opportunities for the young Christian is the opportunity of demonstrating the *joy-ful-ness* of the Christian life by happy social times. Nothing is so sacred that it cannot be used to save life: for this purpose the Church was dedicated. A young man recently said to his pastor, "The happiest times I have had in Chicago have been in this church." Jesus was joyful, and his parting words were, "Ye shall be witnesses unto me." "The joyless Church is no witness of a joyful Christ."

Questions

Who are the social leaders among the young people? Are the Christian young people leading? If not, why not?

Is there any real need for a social center in your town where the influences will be all good?

What has been the cause of the failure of the social events which your League has put on? Have they been carefully planned? Have you tried making your socials come regularly so as to compete?

Can a young person do better evangelistic work than preparing for a fine entertainment of young people who seek amusement, thus bringing them to see the direct connection with Christian and happiness?

The Plan

One Chicago church was in the midst of a great boarding-house section, where the social amusements were usually of a low grade, and where lonesomeness and homesickness were the prevailing diseases. The League organized a function known as "Friendly Friday Night," and conducted some sort of an entertainment every Friday evening. Sometimes it was moving pictures, other times it was a concert, other times it was a frolic. But *something* was going on *every* Friday night. It was announced regularly, just as prayer meeting. No matter what went on, one hour was given over to games at the close of the evening for those who cared to stay. Scores of young people developed the habit of attending regularly. The advantage lay in the fact that it was a regular function, and people "got the habit." The plan requires the

most careful work and foresight on the part of a diligent committee. You do not dare allow it to become monotonous.

Fourth Day—Second Week

THE JOB

Scripture Lesson

"Calling the Disciples"[1]

Now Jesus was passing along beside the Sea of Galilee; and he saw Simon, and Andrew the brother of Simon casting a net into the sea; for they were fishers. And Jesus said to them, Come with me, and I will make you fishers of men. Then at once they left their nets and followed him. And going on a little farther, he saw James the son of Zebedee, with John his brother, who were also in the boat mending nets. And immediately he called them; and they left their father Zebedee in the boat with the hired servants, and went with him. (Mark 1. 16-20.)

Exposition

Early in His ministry Jesus began choosing His disciples. Down at Bethany, beyond Jordan, He had won the allegiance of the two brothers, Simon and Andrew, John and Philip. Then one morning as He was preaching on the seashore of the little lake Gennesaret, the jostling crowd was about to force Him into the water. Seeing a couple of small boats near by, He motioned to the owners to take Him aboard and put out into the lake a little way, so that He might be able to speak to the people without being crowded.

When through speaking to the people He turned to the boatmen, who proved to be Simon and Andrew, his brother, and suggested that they should launch out into the deeper part of the lake for the purpose of

[1] Kent, p. 75.

fishing. Now the night time was the time for successful fishing. Besides, these experienced men had been at it all night and had taken none at all. But in spite of weariness and failure they stood ready to follow His instructions, and were amazed to find that their nets were filled to the point of breaking. Indeed, it was only through the assistance of their companions in the other boat that they were able to reach the shore safely with their catch.

With this marvel before them Jesus said to them, "If you will come with me, I will make you fishers of men in the same wonderful way." And be it said to the credit of their good judgment that they accepted his invitation without delay.

Discussion

No one is happy who does not love his work. The choice of a life-work is one of the most vital problems that a young man ever faces, for the job he has will determine a large per cent of the other details of his life. It will pick the clothes he wears, the amusements he enjoys, the food he eats, the house he occupies, the education he will give his children, etc.

Jesus said, "A man's life consisteth not in the abundance of things he possesses." But it is true that we live in a world of *things*—food, clothing, shelter are the most persistent facts with which we deal. But Jesus proved that it is possible for a man to live above mere things. And the glory of his redemption lies in the fact that it has made *men* superior to *things*. Such a redemption comes about as a man has spiritualized his work and given it a religious significance.

Choosing a life-work, then, has a very important religious aspect. God has given men different talents,

not for the purpose of enabling them to attain different degrees of wealth, but that the various aspects of the world's work may be done. God never grades work as being "menial" or "honorable." He made *all* work honorable.

The Church has a real religious interest, then, in helping the young Christian to find his right place in life's work. To drift by accident into one's work is as much a sin as to develop careless speech or indifferent habits. Jesus had a trade, as did His disciples. Paul supported himself making tents. No finer piece of service can be rendered by any Church than helping young people solve their problems of life employment. No young Christian can afford to judge his choice of life-work as anything else than a religious problem.

Questions

What are the conditions that should determine the choice of one's life-work? How far should we allow friends to influence us in our choice?

How far ought one to be influenced by the fact that there is "good money" in some particular line of employment?

What constitutes a call to religious work?

How does the "call" to religious work differ from a "call" to do some secular work?

The Plan

The Chapter at Wheaton, Illinois, arranged for a series of evenings, during the week, at which time vocational talks were given by men of outstanding ability in their professions. A lawyer, a newspaper man, a banker, a schoolteacher, a mechanic, a doctor, a preacher, and a public official spoke, each giving his

reason for having chosen his profession. At the close of each address there was a period given over to asking questions. Following the general meeting an opportunity was given for a few interviews. All the young people of the town were invited. Special music was featured, and the meetings were attended by scores of young people.

The Chicago Y. M. C. A. organized a very successful movement among high school boys. Meetings were held in the various high schools of the city, addressed by a live man on the subject of life work. Each boy was furnished with a blank questionnaire (see Appendix B) which he was to fill out. In this questionnaire he expressed a desire to have a personal talk with a business man in some particular line of business concerning his life-work. Several score of the biggest business men of the city gave hours of their time to meeting the boys and talking life problems with them. Any League could adapt the plan to their own community. It is good for the boys and good for the business men.

Fifth Day—Second Week

THE SCHOOL

Scripture Lesson

"Paul, the University Man"

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day. (Acts 22. 3.)

Exposition

Jesus was educated according to the standards of His village, at the knee of His mother. Now Mary

was an intensely patriotic woman, of the little city of Galilee, a veritable hotbed of patriotic enthusiasm. Patriotism among the Jews consisted in familiarity with the ancient Scriptures of the Jewish people and loyalty to the Jewish hope of an ultimate independence.

Thus we find that Jesus at a very early age, while visiting the temple, surprised even the teachers of the law by His knowledge of the laws and the prophets. During His later life He evidenced on many occasions His perfect familiarity with the Scriptures. In His preaching He used the illustrations of the home, the barnyard, the field, and the village.

Paul, on the other hand, was a graduate of the school of Gamaliel, one of the most famous scholars of his century. To be a student of Gamaliel was as sure a guarantee of scholarship as to graduate from Harvard or Yale in America, or Oxford or Cambridge in England. Born to the rights of Roman citizenship, he combined fine university training with wide travel and extensive reading. There is no doubt that Paul was one of the best informed men of his time. His superb intellect would doubtless have won for him high political honors if he had not given his life to the cause of the Christian Church.

Discussion

The strength of any government rests with its rulers. In a republic *every man is a ruler.* That is what the ballot-box means. Therefore the problem of a republic is to provide opportunity for every individual to become an intelligent, trustworthy citizen.

For this reason the American school system is the greatest free-school system in the world. It is ded-

icated to the task of training in the fundamentals of Americanism. For we must remember that the marks of an American are his ideals—not his ancestors. There is no room in the American public school for race prejudice, social castes, snobbishness, etc. The Americanism of the high-school fraternity is open to serious question, because it represents a social clannishness.

But the school is not alone for the purpose of furnishing useful information. Its task is to train the child in the use of talents and forces residing within him. No one is truly educated who has not learned the art of self-control.

The school *house* makes far less difference than the school *spirit*. More men have been helped to useful lives by a good college spirit than by the expensive material equipment of his Alma Mater. But the school spirit is largely a product of the students themselves. It is a composite of the characters of all the students. Therefore the young Christians must deliberately set out to capture the spirit of their schools and make it Christian. No one else can do it. Let the young Christian remember that "Anything un-Christian is also un-American."

Questions

Does a high-school fraternity contradict the spirit of American equality?

Is there anything in the school spirit of your community which is antagonistic to the American spirit?

Can one young Christian influence the opinion of an entire school on a matter of right and wrong?

What effect will dishonesty on the athletic field have upon a Christian's influence in the school in matters of morals?

The Plan

A group of college young men and women could volunteer to act as Scoutmasters and Camp Fire guardians for the 'teen-age young people of the town, giving one hour per week in the afternoons and part of Saturday mornings for hikes, ceremonials, etc. Two or three young men could divide up the work of the Scout troop and make it a light task for each. The influence of the college young man or young woman on the growing boy and girl is rarely appreciated, and this plan would give the town folk an opportunity to benefit by the training and experience of the college people. One thing is especially necessary in this plan—the leaders must be faithful and dependable. If not, a boy's confidence is ruined.

Sixth Day—Second Week

THE SABBATH

Scripture Lesson

"*Jesus and the Sabbath*"[1]

And it came to pass that he was going on the Sabbath day through the grain fields; and his disciples began, as they went, to pluck the ears. And the Pharisees said to him, Behold, they do that which is not lawful on the Sabbath day. And he said to them, Have you never read what David did, when he had need and both he and those with him were hungry? How he entered into the house of God, with Abiathar the high priest, and ate the show-bread, which only the priests may eat, and gave also to those with him? And he said to them, The Sabbath was made for man, and not man for the Sabbath; and so the son of man is also lord of the Sabbath. (Mark 2. 23-28.)

Exposition

One of the most valuable features of the Jewish religion was the institution of the Sabbath, but the

[1] Kent, p. 66.

rabbis had turned it into a day of bondage with their numberless laws and rules. For instance, they listed thirty-nine works which were not permitted on the Sabbath day, and each of these works had a long list of derivatives. For example, plowing was a work and digging was a derivative. But a man could not drag his foot across the ground leaving a scratch without being guilty of digging.

When the Pharisees saw the disciples of Jesus plucking the grain they immediately accused them of *reaping*, but when they rubbed the grain out between their palms they were guilty of a second offense, for that was *threshing*. Sabbath burdens had led to all manner of subterfuges until the Sabbath had lost all its sacred significance.

Jesus reminded them of one occasion in the life of David when he had broken a law and had been justified because of the human need that was met. Because the law did not permit healing on the Sabbath day except when life was in danger, Jesus was frequently challenged for performing miracles on the Sabbath. But Jesus defines His position regarding the Sabbath by declaring that its whole purpose was to serve the needs of men rather than to be a burden.

Discussion

The Jews had made the Sabbath a burden. Jesus proposed making it an opportunity—not an opportunity for mere pleasure-seeking, but for the development of one's better self. Jesus broke with the Jewish slavery to the Sabbath, but He joined Himself to the real spirit of the Sabbath.

Six days in the week we labor for the comfort of the body, for the stimulation of the mind, for the culture of

the talents, and the enjoyment of pleasures. But one day has for its purpose the culture of the soul, the enrichment of one's Spirit of Life. To spend Sunday as we spend the other days is not giving our better self its fair chance.

The loss of reverence for the Sabbath, the disposition to make it a holiday, means a break with one's finest and highest convictions. Much wholesome pleasure is legitimate on the Sabbath. But nothing is legitimate which robs the Christian of his personal associations with God. *Sunday pleasures, secured at the expense of worship, are entirely too costly.* They mean, eventually, leanness of soul.

But, asking the right of the Sabbath for myself, I have no right to ask that any other person shall sacrifice it. A certain young woman who worked in a soda fountain declared that she was never able to get to church from the first of June until the last of September. How many Christians helped to rob that girl of her Sabbaths in demanding Sunday refreshment?

Questions

How many people in your town have to work on Sunday? How many Christians help to make it necessary?

Did you know that a little group of Christian Endeavorers closed the post-offices all over the United States on Sunday?

What can your group do?

How much real good does Sunday do your town?

Who is to blame for a Sunday ball game when the boys are compelled to work six full days per week?

The Plan

In a certain little western town the big problem with the good people had been the Sunday-afternoon ball games. Many efforts had been made to stop them, but to no avail. The minister of one of the churches in the town was a former college player of some reputation. He secured the co-operation of the various young people's societies in the matter and a formal proposition was put to the leaders of the ball club. Every merchant in town was interviewed, and his consent secured to close one entire afternoon per week to allow his clerks an afternoon off. Votes were taken in every church in town, showing that the movement for an afternoon off had the support of the Church people of the town. The pastors of the little city agreed to announce ball games from the pulpit each week. The young people's societies undertook to help boost the games and make them a real affair. Several young men who were excellent players but who refused to play Sunday ball were added to the list of players. The result was that the Thursday afternoon picnic became a great community institution. It was the play-time for the whole country and became of great value to the neighborhood.

Seventh Day—Second Week

THE CHURCH

Scripture Lesson

"*Jesus Teaches in the Synagogue*"[1]

And he went out from there and entered into his native city; and his disciples followed him there. And when the Sabbath day came

[1] Kent, p. 96.

he began to teach in the synagogue. And many on hearing him were astonished, saying, Whence hath this man these things? And what wisdom is this which has been given to him? (Mark 6. 1-2.)

Exposition

Jesus' religious training and education was received from His mother, who was a woman of unusual piety. When He was a lad of twelve He was taken to Jerusalem to the temple, which was not often done, though the right was legally recognized.

In the synagogue in His little home city of Nazareth Jesus had doubtless sat beside His mother, an interested listener and spectator of all that went on. He had seen the venerable leaders of the village mount the low platform which served as a pulpit. He had heard them read from the Law, and a second lesson from the prophets. He had seen the people stand during the reading as a mark of respect for the Scriptures. He had seen them seat themselves after the reading, and He had listened as the reader preached to the people, seated on a low stool on the platform.

This lesson records Jesus' return to Nazareth after months of absence during which His fame had spread everywhere. The leaders of the congregation had invited their illustrious townsman to preach to them on the Sabbath, and He went to the synagogue, *as was His habit.* The lesson appointed for the day was the significant passage from the sixty-first chapter of Isaiah. The sermon which followed the reading was one which they never forgot, and all they had heard of His wonderful grace was surpassed in what they heard that day.

Discussion

Finding fault with the Church is an easy thing to do. Practically every woe of the community is blamed on the Church. But it is interesting to notice how the failures of the Church are so often compared with the successes of other institutions. Let us compare successes with successes, and failures with failures.

Revivals are said to be a failure, because so many of the converts do not "stick." But statisticians say that ninety-five per cent of the businesses started during the last ten years have failed. Churches are blamed because they do not work together, when the merchants of a town are absolutely unable to maintain anything that remotely resembles a chamber of commerce. A doctor complained because there were so many denominations, and forgot that medicine has a score or more of "theories" concerning disease. They said Christianity failed because the war had come. It is just as reasonable to say that hospitals, doctors, nurses, medicines, druggists, etc., are all failures because we had an epidemic of some sort.

Consider the moral value of the Sunday school, the hard-working teachers, the cultural value of the choir, the educational value of the sermons, the unselfish labors of the members. Try to imagine your town without a Church. Remember that it is made up of *human individuals* who are laboring in the interests of the good and, as such, deserves the support and assistance of every good man and woman in the community.

Questions

Have you ever tried to count the times that the Church has been of positive help and inspiration to you?

Think of all the people who have been the greatest help to you in your life. How many of them did you meet through the church?

What is the obligation of the young people to the Church?

Does any other institution render as large service to the world as the Church?

The Plan

An old people's home was located a short distance away from a certain church which had a live League. On one Mothers' Day the pastor was asked to speak on an appropriate theme, and the residents of the home were invited to attend the services in a body. Automobiles were sent after them, and they were seated in the church in a section reserved for them. It was advertised that a grandmothers' choir would sing, and forty of these elderly women sang "There is a land of pure delight," and one or two others of the old hymns. After the services they were taken to the homes for dinner, and returned to the institution late in the afternoon. In doing this piece of work the League made sixty old people happy beyond description. Thirty homes which entertained guests were blessed by the presence of the old saints. Mothers' Day services meant more to every one present. In helping others they helped themselves.

CHAPTER THREE

THE NEW DAY AND THE OLD CHURCH

I

A Common Problem

THE last fifty years have witnessed a complete transformation of the life of the people from the standpoint of personal as well as community habits.

Fifty years ago the farm was an independent institution, asking no favors of the outside world. Flax and wool were spun on the premises. Flour was ground by an old water-wheel and the village smithy hammered out the simple tools. To-day the farm produces practically no finished products. Implements, clothing, food, furniture—indeed about all the farmer consumes except fruit and vegetables—are imported from the manufacturing centers. The farm is as dependent upon the industrial life of the nation for its daily existence as is the city dweller.

On the other hand well informed people assert that at least 50,000 young people come to the city of Chicago every winter for educational purposes. The writer found nearly a score of young women from Nebraska in a Chicago rooming-house section one winter. A crop failure "back home" had sent them to the city for employment. In the neighborhood of Grace Methodist Church, Chicago, thousands of such young people live in rooming houses. Within a mile of

St. Paul's Methodist Church, Chicago, it is estimated that 30,000 are to be found in rooming-houses.

The city imports annually thousands of country young people for its industries. "Industrialism has gathered together multitudes of these eager young creatures from all quarters of the earth as a labor supply for the countless factories and work-shops upon which the present industrial city is based."[1] A survey of 1,000 young people in one rooming-house section revealed the fact that nearly eighty per cent were from the rural districts. It is of enormous interest to know what treatment the city accords this great fund of rich young life that comes pouring into it every year.[2]

II

Another Good Samaritan

And behold, a certain Christian stood up and inquired of Jesus, saying, "Master, what shall I do as a citizen of the kingdom of Heaven?" And He said unto him, "What have you been taught to believe is your Christian duty, and how do you understand it?" And he, answering, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind. Thou shalt belong to the Church, help pay the preacher, attend the services, support the benevolences, and thou shalt seek to save thy neighbor's soul." And He answered, "Thou hast well said." But the Christian being anxious to ease his own conscience, said, "But how can I save my neighbor's soul? I attend Church regularly,

[1] Addams, "The Spirit of Youth and the City Street," p. 5.

[2] For a fine discussion of the contribution of the country to the business and professional life of the city, see "Big Jobs for Little Churches," by Cowan, the opening chapter.

and he does not come into our services." And Jesus, answering, told him this story:

A certain young man went down from the country to the big city to find a job. Being poor and without friends, he fell among hard conditions which robbed him of his hope and broke his heart, leaving him discouraged and full of bitterness in the boarding-house section. And by chance there stood in that community a Christian Church which had a great reputation, inherited from a former generation. And when this great old Church with its wonderful traditions of past achievements saw him in that neighborhood it stood still and let him pass by on the other side, for he was only a roomer, and might not stay long in that parish.

And likewise another church stood in that community, and when it saw the lonesome one it sent him a piece of printed advertising, inviting him to hear a sermon on "The Rewards of Poverty," and then it stood still and let him pass by on the other side, going to the cheap theater, where it was warm and where there was entertainment and laughter.

But a certain Church, as it labored in that community, when it saw him, it had compassion on him. For this Church saw that he was lonely and full of bitterness. And one of the men of that Church went to him and visited him in his room, and with cheery smile and word put new heart into him. Then taking him to the church he introduced him to some kindly people, and when he was departing that man said unto him, "When you have need of us we will be glad to help you."

And on the morrow the minister of that Church thought many things, and he said unto himself, "Where is that young man to-night?" And he knew there

were more than a hundred saloons in that neighborhood which had helped to rob that lonesome boy of his hope. And there were also in that community many cheap theaters and dance halls where he might find gay companions for little money, and there was also his little bed-room where he would not go, for he was lonely.

And the minister said unto himself, "We must take care of him. We must make our church as attractive to him as the dance-hall. We must give him some place to go for a good time, for he is tired and homesick. We must be father and mother to him, for he is in the land of the strange woman." And the minister spent much time devising wholesome recreation and multiplying clean pleasures and finding reputable friends for him. And a certain man who was a member of the official board and fared sumptuously every day, said unto the minister, "Brother, it is the business of our minister to save souls. Preach the pure gospel, visit our people, and the Lord will give the increase."

Which now of these three Churches thinkest thou would be able to save the soul of the young man who went down from the country to the big city to find a job?

III

An Age of Machinery

Almost everything we use is the product of machinery. Handcraft in America is practically a thing of the past. America's largest bakery advertises that human hands never touch the bread from the time the wheat leaves the field until the loaf reaches the table. The age of machinery on the farm has come. A national tractor show was held in Wichita, Kansas,

during the summer of 1919 which was attended by 150,000 farmers from the Middle West. Caravans of automobiles were present at the Methodist Centenary Celebration in Columbus, from thirty-five States. Chautauquas and camp meetings no longer have large numbers of campers. The automobile provides easy and quick transportation and "camping on the grounds" is unnecessary. Consolidated schools, using motor busses to haul the children to school, have caused many rural schools to be abandoned. Country churches are similarly affected.

Improved financial methods, machinery, and the development of steam and electrical power have made possible great industrial plants in which thousands of workmen are employed. Single firms dominate the world's markets in particular lines.[1] But as industrial concerns have grown in size, the fine personal relations between the employer and his man have disappeared. It is impossible for the head of a great firm to know his men in anything but the most official way. The laborers have organized their unions to secure equal bargaining power with the employer, until it is possible for a single union official to call a strike involving a half million men.[2] The life of the common man is affected in the most vital way. Bread, coal, clothing, milk, transportation, etc., are absolutely governed by the industrial war. The strike of the street car men in

[1] The packing industry is a notable case. The "big five" in Chicago control the market of the world for wheat, cattle, cream, grain, hides, poultry, sugar, rice, leather, and a dozen other commodities. One member of the combination is said to have monopolized the rice market of the world within two years after entering the market.

[2] Press reports declared that 2,000,000 men were affected by the big steel strike of 1919.

Chicago raised the carfares of two and a half million people 40 per cent. The granting of franchises to public utility corporations is a matter of politics. Combines are perfected in which whole States are often compelled to pay tribute.

The beginning of the industrial age saw factories springing up along rivers where water power was cheap. But the use of steam and electricity have made it possible to build factories anywhere that raw material and labor are to be found. A good labor market attracts industry and industry attracts labor. The laborers seek accommodations near the work places; congestion results; tenements, apartments and slums appear. *The American city is built chiefly for commercial purposes.* All other considerations are ignored. Life becomes artificial. A clerk in one of Chicago's great hotels declared that his feet had not rested on natural soil in eleven years.

The modern city develops a standard of life unprecedented. The pavement shuts out God's earth, the buildings shut out His sky, thousands of feet trample out His grass, and scores of occupational diseases slaughter His children. Miss Harriet Vittum, head resident of Northwestern University Settlement, Chicago, tells the story of a little lad who spent a week in the country. When asked what had interested him most, he replied, "That line yonder," pointing to the horizon. "I have been told that the sun came down to earth, but I never saw it do it." In telling the story Miss Vittum makes an effective point when she asks, "What chance does a boy have to know God if he never sees even the sun come down to earth?"

The moral effect of this high-tension life is shown in the character of the workers. Children thrust pre-

maturely into industry are doomed to mediocrity for life. The crowded tenements are a poor substitute for the little peasant homes which the immigrants left behind them in Europe. The rooming-house is a mockery to the lad who has grown up in the country. The conventionalities of the old country or the country town afford no guide for the new temptations. The lad whose heart is sick with loneliness and whose body is weary with the monotonous toil is a poor match for the multiplied temptations of the city. "The only marvel is that the stupid attempt to put the fine old wine of traditional country life into the new bottles of the modern town does not lead to disaster oftener than it does, and that the wine so long remains pure and sparkling."[1]

The war has aggravated conditions. Thousands of women new to industry have taken their place in factories, mills, and shops. It is estimated that 100,000 women entered industry during the first six months of 1918 in Chicago alone. Many were compelled to don overalls and mingle freely with men. The writer spoke to nearly three thousand workers in a railroad shop, and was astonished at the close of the address to find that scores of the audience were women, the greasy overalls and caps disguising their sex completely.

The modern factory worker is engaged in a task of deadly monotony. Hands soon become accustomed to the mechanical motions required, and the mind remains idle during the working day. Skill is seldom highly developed. The first requisites are speed and endurance, in both of which youth excels. "Never before in civilization have such numbers of young

[1] Addams, "The Spirit of Youth and the City Streets," p. 14.

girls been suddenly released from the protection of the home and permitted to walk unattended upon the city streets and work under alien roofs. For the first time they are prized more for their labor power than for their innocence, the tender beauty of their ephemeral gaiety. . . . Never before have such numbers of boys earned money independently of the family life, and felt themselves free to spend it as they chose in the midst of vice deliberately disguised as pleasure." A little girl in a candy factory was sitting beside a moving belt upon which were standing hundreds of little sugar cones, waiting for their chocolate bath. Her fingers were fairly flying, but her eyes were roving about the room in search of something interesting. "Do you ever get tired of chocolate dipping?" she was asked. Her fingers flew on, but her head turned and great black eyes flashed as she said, "Do I get tired? Why, by the time I am through here at night I would do *anything* to forget chocolates."

That was almost too true. "The danger from excessive working hours is shown by the moral degeneracy which results from over-fatigue. Laxity of morale follows physical debility. When the working day is so long that no time is left for a moment of leisure and recreation, relief is often sought in alcoholic stimulants, and in extreme cases the moral breakdown leads to mental degeneracy and criminal acts.[1]

Industrial evils are not confined to the cities. Cotton mills in the South employ thousands of children in super-heated rooms in air laden with lint. The hollow cheeks and sallow skin betoken the ill-health of these little victims. The cotton fields of Texas and other Southern States employ thousands of

[1] Goldmark: "Fatigue and Efficiency," p. 220.

small children. Mines, farms, truck farms, fruit plantations, fisheries, and other industries consume childhood in a sickening way. The smaller the community the less liable the employer is to prosecution, for few neighbors like to "meddle."

A serious moral loss is sustained when the worker loses interest in his work. Modern processes have reduced the task to such monotony that the worker has little to stir his imagination. Machine operators frequently know nothing of the relation of their product to the finished article. Honest workmanship is almost impossible to secure. "The most pay for the least work" becomes the motto of the worker. Labor troubles spread rapidly, for there is no "shop loyalty" to counteract disaffection. Shirking and dishonesty are applauded. Factories that introduce "welfare work" fare but little better than those less generously inclined. A Chicago firm provided a rest-room for the young women, only to find that it was being used for a social game of cards during work hours. Stricter rules availed little, and the idea was abandoned. In July, 1919, one hundred and ten strikes were operating in New York at one time and nearly seventy in Chicago. Shops that spent large sums in welfare work were affected precisely as were those which had spent nothing. The industrial unrest in America is so deep-grained, and the feeling so intense, that nothing less than a revolutionary reconstruction will suffice to correct the situation.

IV

The Mice Will Play

The instinct to play is as natural as the instinct to defend one's self. "The classical city promoted play

with careful solicitude, building the theater and the stadium as it built the market place and the temple."[1] But the influence of Puritanism affected religion so that "laughter was regarded as levity and fun came to be associated with sin. This was giving the devil credit he did not deserve, and making him to appear as a jolly good fellow who made people happy."

During the last fifteen years we have been rediscovering play. The man who can teach a community to play is a public benefactor as well as the teacher, the preacher, or the physician. But the great masses expect to be *played to*. Ten thousand men will sit and watch eighteen men play baseball, or 50,000 will gather in the Yale Bowl to watch twenty-two football players. Twenty million people crowd into the moving-picture houses every week to watch the favorite movie stars. Intelligent play costs as much mental effort as intelligent work, and it is so much easier to watch.

Modern amusements, unlike those of fifty years ago, are organized, as is the American city, for profit. Professor Rauschenbusch stated the case perfectly when he said, "Pleasure resorts run for profit are always edging along toward the forbidden. Men spend freely when under liquor or sex excitement; therefore the pleasure resorts supply them with both. Where profit is eliminated, the quieter and higher pleasures get their chance."[2]

The monotonous day in the factory has left the worker with tired body and a restless mind. The desire for excitement and adventure has had no gratification in a joyless work, and the throngs wander aimlessly through the streets, seeking excitement. It is a

[1] Addams: "The Spirit of Youth and the City Streets," p. 4.
[2] "Christianity and Amusements," Edwards, p. 15.

most pathetic sight—these thousands of enthusiastic young people seeking adventure in a city street. The youth away from home is consumed with loneliness. Girls, fighting the demon of homesickness, will seize at anything that promises "a good time." Street flirtations promise a little excitement. The crowds make it easy to cover up a past, and the difficulty of being sure of one's friends is well-nigh insuperable. "I don't know where to find a nice girl," is the wail the city pastor hears so often. "A girl never knows whom she can trust," is the reply of the girl who has "purposed in her heart."

The power of the moving-picture is just beginning to be felt. In the adventures of the "movie queen" thousands of little shop girls find the expression of their own dreams. The boy imagines himself in the daring exploits of his favorite star. The impossibility of the plot makes small difference, for the imagination of youth easily bridges the imperfections of the story. For this reason Churches which have experimented with the "movies" have often found that their films were much "too tame." Naturally, the moral ideals of the screen are accepted by the crowds. Jane Addams discovered that thirteen youths were brought into the juvenile court in Chicago the week after "Raffles, the Amateur Cracksman" was exhibited in that city. "I saw it in the movies," is a common remark, especially among children.

V

The Menace to the Home

Nowhere has the reckless spirit of the times shown itself more impious than in its attack on the home. Industrialism has taken thousands of mothers out of

the homes and thrown the children on the street. In sweated trades the homes have been transformed into workshops, the children's hours out of school being filled with gloomy toil. Wholesome family life under such conditions becomes impossible. Because of congestion as many as fifty families will live in one building oftentimes. To own a home is impossible. Family pride, family loyalty and stability, and good morals are desperately weakened.

A spirit of liberalism regarding the home pervades popular thinking. This liberalism finds a variety of expression ranging from socialistic free-love to religious faddism, with a phase of feminism somewhere between. The marriage contract is increasingly regarded as a legal contract and not a religious ceremony. The annual grist of the divorce mill is staggering. In 1906, when the United States had 72,962 divorces, the rest of the Christian world had only about 40,000. We average something over one divorce in every twelve marriages.

The deadly nature of these attacks is realized when one considers the social value of the home. Darwin looked upon the home as the survival of a long line of social experiments, therefore the fittest.[1] But the home is the fountain source of all the good morals upon which trustworthy citizenship depends. It is in the home that the child first learns respect for authority, consideration for others, respect for truth, womanhood, virtue. Here he learns the first lessons of co-operation, morals, citizenship. Indeed, with the home gone, society totters on the brink of absolute ruin. In the interests of religion the utmost efforts must be made to save the home. Good morals, reverence, worship,

[1] "The Ascent of Man," pp. 590-91.

chastity, love, patriotism, and decency are the fruit of the Christian home. If the home goes, vital religion is doomed.

VI

The Church on Trial

The year 1919 A. D. finds the church fighting a new battle. A new type of mind has developed which takes small interest in her doctrines, and the economic changes have given rise to problems which she has not solved, but which she must solve if she survives.

Look over your community. In material progress it is a marvel. But our national character has not grown proportionately with our material achievements. We have made a success of everything but life. Upon the Church, as the leader of all forces making for character, devolves the task of giving America a soul. She has preached a personal piety without social obligations. Therefore it has happened that leading Church members have openly opposed labor reforms, humanitarian measures, and social legislation because of the invasion of property rights.

Small wonder that the man who draws the pay-check concludes that religion makes no difference in the working world. Since that is the world in which he lives, he gives religion scant attention. The employer, on the other hand, has not been able to see any difference in the honesty of the work done by the Christian and the non-Christian, and his interest in religion lags. The bitter warfare has blinded the eyes of both parties to the simplest considerations of honesty and fairness. *The Church must put a social conscience into the working world.* She must preach the virtues of honesty, fair-

ness, justice, and trustworthiness in season and out. The working world must be Christianized.

In the eyes of too many youths, both religion and the Church are on trial. Religion has been understood as melancholia, and the Church as the enemy of happiness. The effort which the Church has made to produce serious-mindedness has been interpreted as interference. Repressive measures have failed. The "Thou shalt not" has failed, and youth has gone out independently to seek its own happiness. The loss to the church and the danger to youth has been enormous. It is time now for the Church to undertake the educational method.

Youth must be educated in the art of play. It is useless to attack moving-pictures *in toto*. Let the Church educate to the difference between good and bad. Among many others, First Methodist Church, Flint, Michigan, and Simpson and Hennepin Avenue Methodist Churches, Minneapolis, Minn., have equipped the church with a good moving-picture apparatus. High-grade pictures, carefully selected, are shown one evening per week, interspersed with literary and musical features arranged by the young people themselves. Here is an instance in which play is being intelligently directed. The Rev. Warren N. Clark is pastor of Community Methodist Church, Chicago, in a community of Poles and Bohemians in whom the dramatic instinct is very strong. Therefore this far-sighted pastor put a stage into the gymnasium of the church, and amateur dramatics are presented at regular intervals. The Dramatic Club of Epworth Memorial Church, Cleveland, has been so successful that they have been called to considerable distances to reproduce plays given in the local church. St. Paul Meth-

odist Church, Chicago, has a function known as "Friendly Friday Night," a weekly frolic, carefully planned by a member of the staff. First Methodist Church, Cleveland, has an affair called "Church Night" every week. A dinner is served at a low rate, business sessions are held immediately after by various societies, and then follows a great "family gathering." Fun and friendship reign supreme. As high as eight hundred have been in attendance at one time.

The Church must seriously study the whole problem of play. A lonely youth is a tempted youth. More men and women go wrong during their playtime than during their work hours. No greater service can be rendered any Church by its young people's society than in the organization of a wholesome recreational life. No finer form of evangelism can be engaged in by a group of "young-old folk" than in helping the youngsters direct their play. The pastor of a city Church which has given much attention to the recreational aspects of its work, recently asserted that he had secured Church letters at almost every "social" his Epworth League holds. He attends these frolics as regularly as his prayer-meeting.

In the defense of the home the task is one of education. Let the ministry speak in no uncertain tones concerning the New Testament standards of marriage. Let it be understood that "just as one cannot secure a divorce from one's brother, so Jesus says we cannot divorce wives and husbands." Let the Church find some way of guarding and guiding young people in the choice of life's companions. No uncertain warnings should be sounded against the popular literature and pictures that make light of domestic infidelity. Let the whole conscience of the Church be brought to

bear on the question, that the alliance of the Church in defense of the home may be whole-hearted and unequivocating. Let it be publicly known that the Methodist minister has no ecclesiastical right to perform marriage ceremonies for divorced people except on one ground. Let it be known that *the Church holds the breaking up of a home as a crime.*

There was never a task more difficult than that of the minister in this generation. Clearer thinking on the part of the individual Christian was never more necessary. Eternal issues are at stake. The Church has the *message of redemption* for a sin-sick world, but we must get our hearing. The fight is terrible, the odds are heavy, the strategy is baffling and complex, but *civilization is at stake.*

If any youth is looking for a combat worthy of his best, the battle for rightness under the leadership of the Church offers that opportunity.

STUDIES FOR THE THIRD WEEK

COMMUNITY SINNERS

First Day—Third Week

Scripture Lesson

"*Blind Leaders of the Blind*"[1]

Can a blind man guide a blind man?
Shall they not both fall into a ditch?
For a disciple is not above his teacher;
Yet every finished disciple shall be like his teacher.
—Luke 6. 39, 40.

Exposition

Jesus had had another encounter with the Pharisees in which they had shown their utter inability to ap-

[1] Kent, p. 110.

preciate His idealism. They had been greatly concerned because Jesus had ignored certain ceremonial forms. Jesus explained the difference between His viewpoint and theirs by saying that whereas they considered the external things as damning, He looked upon a wicked heart and an arrogant spirit as the greatest sin.

As the Pharisees went off in high dudgeon He called the crowd closer to Him and said, "Let them go; they are like blind men who try to guide other blind men." Now the sight of the poor blind beggars of the street was common, and to compare the haughty Pharisees to blind beggars trying to guide their blind companions was a terrific indictment, for the impression prevailed that the learned Pharisees, with their knowledge of the law and the prophets, were in a coveted position. Jesus made their hollow pretenses utterly ridiculous.

Discussion

It is recorded of the Apostle Peter that as he passed down the streets of Jerusalem the people brought their lame, their halt, their sick, and their blind and laid them in his path, that his shadow might fall upon them as he passed, and they might be healed thereby.[1] Peter, therefore, in passing down the street, was the agent by which many were restored to health—many whom he never saw and of whom he never heard. Now every person in your community, rich or poor, high or low, goes through the community with a shadow that either heals or hurts. That shadow is his *influence.*

A man without an influence is as rare as one with

[1] Acts 5. 15.

out a shadow. Your own influence falls upon many of whom you know not. Does it heal or does it hurt?

Because of their influence the leaders of a community dare not live like common men. The destinies of boys will depend upon the public and private conduct of the man in whom the community has entrusted the responsibilities of leadership. The leaders of a town, a school, the social group, or the neighborhood make public opinion, moral standards, popular ideals. Their opinions become the thinking of the crowd. Therefore it is of first importance to any community that its leaders shall be Christian. The young Christian may well resolve that he will follow the moral leadership of no man who does not accept the leadership of Jesus in his own life.

Questions

Who are the three most influential men of your community? Of your school? Of your "crowd"?

What is the cause of their influence? Is it money, social position, business success, moral character, family prestige, etc.?

What are the elements that enter into the making of a good leader? Can these qualities be acquired?

What are the obligations of the young Christians toward the leader who is not a Christian? Is it not their business to try to capture him for Christ?

The Plan

A young people's society in a small town arranged for a series of addresses to be given by the most representative men of the community on the responsibility of the young citizen. These addresses were aimed to develop in the minds of the young people a

new consciousness of their responsibility as citizens. The mayor of the town, the county health officer, the superintendent of public schools, one of the leading bankers, and the largest employer of labor, and a labor leader in the community were among those who spoke. The invitations went out to all the young people of the city. At the close of each address they were given an opportunity to ask questions. The topics treated were such as: "The Right to Vote;" "The Necessity of Saving;" "What Kind of a Man I Will Promote;" "Common Sense and the Common Health."

Second Day—Third Week

COMMUNITY SLUGGARDS

Scripture Lesson

"The Parable of the Talents"[1]

The kingdom of heaven is like a man going abroad; so he called his servants and put his possessions into their charge. And he gave to one five talents, to another two, and to another one; to each according to his individual ability. Then he went on his journey. Immediately the servant who had received five talents went and traded with them and gained five other talents. In the same way he who had received the two gained two more. But he who had received the one went away and dug a hole in the ground, and hid his master's money. Now after a long time the master of these servants comes and settles his account with them. And he who had received the five talents came forward and brought five more talents, saying, "Master, you delivered to me five talents. Look, I have gained five more talents." His master said to him, "Well done, good and faithful servant! You have been faithful over a few things, I will set you over many things. Enter into the joy of thy lord." And he who had received the two talents also came forward and said, "Master, you delivered to me two talents. Look, I have gained two talents more." His master said to him, "Well done, good and faithful servant! Thou hast been faithful over a few things, I will set

[1] Kent, p. 170.

you over many things. Enter into the joy of thy lord." And he who had received the one talent also came forward, and said, "Master, I knew that you were a hard man, reaping where you did not sow, and gathering where you did not winnow. So I was afraid and went and hid your talent in the ground. Look, you have what is yours." But the master answered and said to him, "You wicked and slothful servant! You know that I reap where I have not sown, and gather where I have not winnowed. You ought, therefore, to have placed my money with the bankers, and at my coming, I should have received my own with interest. Take away the talent from him, therefore, and give it to him that hath ten talents." (Matt. 25. 14-28.)

Exposition

Ancient rulers were tyrants who ruled by whims and fancies. Sometimes these whims took the direction of the wisest statesmanship and sometimes of the most childish folly. An eccentric king one time called three of his men to him and explained that he was soon to take a long journey. In the meantime they were to be entrusted with a large sum of money, each being responsible for a different amount.

During the king's absence one of the men displayed remarkable ability and doubled his capital. The second man, with less to work with, showed equal ability and doubled his capital. But the third man, knowing the irascible and eccentric habits of the employer, became faint-hearted and was afraid to take chances with the money. Therefore he put it away for safe-keeping and left it idly lying.

On the king's return he expressed great satisfaction with the ability shown by the first two, but the third, even though he returned the full amount of money, was rebuked severely for his inactivity and lack of daring. Jesus told the story to illustrate God's manner of dealing with men. Equal faithfulness, regardless of

equal opportunity, was to be equally regarded. Inactivity becomes its own condemnation.

Discussion

A great engineer once visited Niagara. After watching the mighty torrent pouring over the precipice for a time he said, "What a waste of power! If that flood could be harnessed it could turn all the wheels in half a dozen States." Of course the beauty of Niagara would have been spoiled, but the engineer was thinking of the work that could be done.

But every community sees great Niagaras of mighty moral force going to waste without even the justification of saving Niagara's beauty. There is the waste of talent, training, genius, which lies in unused lives—lives that are never devoted to anything higher than the getting of pleasure.

Jesus once said, "Ye are not your own; ye are bought with a price." Your community has invested in you. It has built school houses, churches, libraries, and recreation centers for you. It has paved streets, hired teachers, preachers, lecturers, musicians, and artists to help you. It has safeguarded your health, evolved beauty, art and music. It has prayed for you, hoped for you, encouraged you, laid foundations for you. *Now it needs you.*

Can the young Christian accept all the bounties and do nothing in return? To do so would be to accept charity. The community sluggard is the one who has a voice but never sings; who can do a task but never works; who can lead others to achieve but idles away the time. Too many have left the old home town, secured training, and returned, never to give an hour's time or effort to helping solve the community prob-

lems. They never help with the Sunday school, Church, or Young People's Society. The only payment the town ever gets for all it has done is to be called "dead." The surest way to make a town "dead" is to shirk your responsibility for making it alive. The consecrated young Christian will glory in any opportunity to help make his community Christlike—he will render his truest service thereby.

Questions

How much have you done in the past six weeks to justify the community's investment in you?

Are you looking for a chance to do something? Or are you complaining because nothing is done for you?

What could a young college man do in your community through the Church or its various agencies to help make the community Christian?

What opportunities does your Church offer the young high school student for practical Christian service?

The Plan

A young woman in an Indiana town listened to a social worker from the city describing his work, and went to him after the address and asked his advice about going into social service as a life-work. He advised her to first look around her and find some social service work to do at home for a while. The first thing she noticed was a group of little girls who needed a leader. She organized them into a camp-fire group, and they began to have some lovely times. As the club grew too large she started another. In time she had more than a hundred girls organized in that little

town, and she herself was a big sister to each one of them. At the end of a year she had every girl between twelve and seventeen in the entire town organized into one of her clubs. Here was a college woman who thought there was nothing to do in her home town. To-day you could not coax her away from that town. She has found herself, too. "He that loseth his life shall find it."

THIRD DAY—THIRD WEEK

COMPETITORS

Scripture Lesson

"*The Friendly Enemies*"[1]

John said unto him, Teacher, we saw a man casting out demons in thy name, who did not follow us. And we tried to prevent him because he did not follow us. But Jesus said, Prevent him not. For no one shall work a miracle in my name and then be able quickly to speak evil of me. He who is not against us is for us. (Mark 9. 38-40.)

EXPOSITION

DURING a recent trip John and his companion have come across a man who was working miracles and ascribing the praise to God, doing it in Jesus' name. Just who he may have been is impossible to say. Perhaps some disciple of John or some man whom Jesus had touched in His journeys whose spiritual life had been quickened and whose ministry God was blessing. At any rate, John and his companion gave him orders to stop, not because he was healing in Jesus' name, but because he was not a member of the little company of disciples. They were jealous of any man working miracles who did not belong to them.

When Jesus heard about it He reproved His disciples and stated a broad principle: "He that is not

[1] Kent, p. 110.

against us is for us." Then He offered a solemn warning: "If any man interferes with one of these earnest people that seek me, it would be better if an ass-mill-stone were hung about his neck and he was cast into the sea." An ass-mill-stone was one that was turned by animals, and very much larger than the hand-stones.

Discussion

It is a great day for the average Church when it has located its competition. A young minister went into a western town to take up the duties of a new pastorate. A leading official said to him, "Brother, your keenest competition in this town is the ——— Church." It required only a few months to show how mistaken the statement was. The real competition was the corner barber shop and the Sunday morning post-office. These two institutions were keeping men away from the Church services of *any* Church.

The war taught us the absolute necessity of co-operation. The unified command under Marshal Foch showed that the victory could only be won when *all forces were united against the common enemy.* Of course, national precedents and prejudices had to be sacrificed, but it was the price of victory. The Churches have reached that stage of the battle when all forces must be united *to war on evil,* not on each other.

Let the Church discover the real whereabouts of her enemy. Any influence working for unrighteousness—moral, economic, or social—is, by the nature of the case, a sworn object of attack by the Church. Any organization accomplishing righteousness has a right to expect the most cordial and sympathetic support from the Church.

Perhaps the method is objectionable. Perhaps it is only different or new. Let the abundance of fruits testify to the superiority of the method.

Too many young people's societies labor lest "the other crowd gets ahead of us." Christian statecraft insists that work is to be undertaken for its own sake, and failure is to be measured by lack of accomplishment. If another society succeeds, applaud it—and study how it did it. Then use the method on your own problem.

Questions

How much effort is your society wasting in trying to "keep ahead" of some other organization?

What work is your society undertaking to do that could better be done by some other organization in the Church? in the community?

What work in your community is being left undone by all societies which could better be done by your society?

Has any effort ever been made to apportion the work of your town to the various young people's societies, so as to get it more successfully done? What is there to prevent such an effort?

The Plan

The young people of one town held a mass meeting of all Christian young people to discuss the needs of the community from the standpoint of young people. Every person in attendance was given free opportunity to express his convictions freely. The various speeches brought out a number of rather startling conditions which required united action. After a series of such meetings the community work was divided among the

various societies, with the result that the community needs were economically met and each society had a task assigned more to its own liking. Moreover, the occasional reports made at community gatherings had the effect of spurring all to a greater effort.

Fourth Day—Third Week

COMMUNITY OUTCASTS

Scripture Lesson

"The Woman Taken in Adultery"

But Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. And the scribes and pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: What then sayest thou of her? And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest even unto the last; and Jesus was left alone; and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? Did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: Go thy way; from henceforth sin no more. (John 8. 1-11.)

Exposition

The law of Moses distinctly stated that a woman guilty of adultery should be stoned. Jesus had many times shown such outcasts rare consideration. If this woman, whose guilt was proven, should be shown mercy by Jesus, the rulers could charge Him with blasphemy and bring Him to trial.

It was an undignified sight to see these proud leaders in their aristocratic robes hurrying this street woman into the presence of the Master, who had just finished preaching in the synagogue. In a flurry of excitement they demanded His judgment. There was here no consideration for the poor woman; her shame was made an ally of their hate.

But Jesus had nothing to say. He stooped down and began idly marking in the dust with His finger. But they pressed Him for an answer. "Well," said He, "go ahead and stone her if you wish, but the man who casts the first stone must be the man without sin in himself." Then He went on marking in the dust with His finger. The accusers, shamed, conscience-stricken, and beaten, began leaving.

In the Sanhedrin the youngest members cast their decisions first. In this case the order was reversed: the oldest retired first. When they were all gone Jesus turned to the woman and said, "None of them were willing to pass sentence, were they? Neither will I. But *go, and sin no more.*" Jesus did not say He did not hold her guilty. He gave her another chance. Her restoration depended upon her upright life in the future.

Discussion

The Pharisees saw in her only a sinner. Jesus saw in her a sinner who would take a chance for right living if it came to her. Jesus still sees possibilities in men which they do not see in themselves.

There are those in every community who have been branded as sinners by the community and then left to their fate. But many a man has been convicted at the bar of public opinion solely on circumstantial evidence. The community outcast may be a product of

conditions in the community which Christian men should have remedied.

Jesus saw the semblance of God in the outcasts. He loved them for the good in them. He fought to give them the mastery over the bad in them. The results He obtained were startling. Peter, Matthew, Zacchæus, Magdalene—all are living witnesses to His understanding of outcasts.

Outcasts still respond to the Christian appeal. "Lucky Baldwin," the famous Chicago prison worker, reported sixty-five conversions in Bridewell, the city prison, in the space of two months. Two men went out to preach. What the average outcast needs is sympathetic help. The miracles of God's grace attest the power of God to reshape the whole purpose of a man's life and set him in a new way of living. He is in no wise influenced by what men think about outcasts. "Man looketh on the outside, God looketh on the heart."

Questions

Is it an easy thing in your community to "come back?"

Has your society ostracised any young people lately for some sin which they are "reported" to have committed?

Is your community more inclined to forgive a rich man than a poor man?

The Plan

An Illinois League made something of a survey of the little town of four thousand people, and found a large number of working girls living away from home. It set out to capture these young women. Dinner en-

gagements were made for them. They were invited to parties and socials. Every effort was made to make them feel that they were a real part of the community. In some few cases they were helped during sickness and unemployment. Within a year or two the increased interest in the Church on the part of these young women began to be very noticeable, and certain cheap amusement places were closed up because the lonely and tempted young women had found a better place to go.

Fifth Day—Third Week

THE TALE MONGER

Scripture Lesson

"The Unruly Tongue"

So the tongue also is a little member, and boasteth great things. Behold how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue which defileth the whole body. (James 3. 5, 6*a*.)

Exposition

James is writing to some Church leaders, those who are to set the standards of religious life and self-control for the whole community. He undertakes to warn them of the most dangerous enemy of good men —uncontrolled speech. Just as the small bit in the mouth of the horse guides the great animal, and just as the little rudder controls the movements of the great ship in the storm, so does the tongue affect the life of the Christian.

What mighty tempests of evil are stirred up by idle speech! All of nature has been tamed, men have made themselves masters of their environment, but their own wild impulses are still to be brought under

subjection. Self-control is the most difficult and the most necessary of the Christian virtues. The man who has learned to hold his own tongue has fought his greatest battle.

Discussion

Gossiping has always been one of the world's besetting sins. The Bible frequently calls it slander, and utters the most solemn warnings. The Ten Commandments recognize the danger and say, "Thou shalt not bear false witness."

No man can measure the heartaches that idle tale-bearing has caused. Homes have been broken up, families estranged, towns and Churches disrupted, careers have been cut short, pillows have been soaked with tears, tempests of sighs have sounded, friendships have been ruined, souls have been embittered. Such are the fruits of careless and unkind speech.

The bit of evil gossip is a deadlier weapon than the dagger. It robs the victim of peace of mind, it destroys his good name, it plants suspicion in the heart of his friend, it exposes him to the attacks of unseen enemies. In the face of evil gossip the stoutest heart will weaken.

Tale-bearing is not a malicious and deliberate sin—it is the sin of thoughtlessness. Few people repeat gossip for the purpose of hurting. The sin of tale-bearing lies in the fact that it is born of a light regard for another's character, fortune, happiness. It is a common sin—few of us are innocent, for it is not enough that we do not *tell* an evil thing. Christian charity forbids that we shall *listen*. "Charity thinketh no evil."

Nothing will so certainly assure the young Chris-

tian of friends, happiness, and the spirit of Christlikeness as will a firm purpose never to entertain or repeat an idle tale of evil concerning a friend.

Questions

Have you ever noticed how the origin of gossip in a community can usually be traced to a few centers?

Do you know any tales of gossip that are circulating in your community at this moment which should be stopped?

Is the report of that person to be credited who is unwilling to give the source and facts concerning the gossip?

What is the best method of dealing with the professional gossip?

The Plan

The young people of a certain Sunday school in a country community took a solemn pledge not to repeat any story, remark, or comment of a damaging nature about any other member of the community. Their vow was printed in large letters on a white card and prominently displayed in the corner of the church where the class met. The older folk of the church were invited to "sign the pledge," and a great majority of them did so. Many a heartache was saved in this way.

Sixth Day—Third Week

THE PHARISEE[1]

Scripture Lesson

"*The Pharisee and the Publican*"

He also said this parable to some who were confident of their own righteousness and despised all other people. Two men went up to the temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and prayed thus by himself, "Oh God, I thank thee that I am not like the rest of men—extortioners, unjust, adulterers, or even like this tax-collector. I fast twice a week. I pay tithes on all my income." But the tax-collector stood afar off and would not so much as lift up his eyes to heaven, but kept beating his breast, saying, "Oh God, be gracious unto me the sinner!" I tell you this man went down to his house justified more than the other.

For every man who exalts himself shall be humbled,
And he who humbles himself shall be exalted.

Exposition

Jesus spoke this parable concerning men who, in self-righteousness, despised others. It is a caricature of the proud man.

Two men go up to the temple to pray. One *thinks* he has a right to make demands on God because of his unusual diligence in performing religious duties. The other man is a tax-gatherer who has broken with all the sacred ties of religion, society, patriotism, and morals. It is an astonishing thing that he comes near the temple at all.

What the Pharisee said was true. He had performed *more* than the law required, and in smug complacency he boasts to God about it. But the tax-gatherer, in an attitude of deepest dejection, merely

[1] Kent, p. 144.

repeats over and over the confession, "God be merciful to me, a sinner." For his penitence he was heard, but the Pharisee, by his self-righteousness, shut God out entirely. So it is with all men "who think they are righteous, and set all others at naught."

Discussion

Every one considered the Pharisee a good man. In fact, nothing Jesus ever said seemed to cause more surprise than His condemnation of the Pharisees. They were the eminently respectable folk of His time. Their sins were the sins of respectability. They were the "best people" of the town.

In careful keeping of the religious ceremonies, in strictest orthodoxy, in systematic payment of tithes, no fault could be found with the Pharisee. Judged by his own conception of religion, the modern Pharisee is without fault. He believes the "doctrines of the Church," he meets all his obligations in full, he attends "divine worship" as regularly as the most exacting could ask. He sees no fault in himself.

The trouble is just here—he sees no sin. *But he has missed the spirit of faith.* Conscience is dead. Spiritual aspirations are gone. Charity is frozen, sympathy is insincere, philanthropy is paraded, praying becomes boasting. The man who is color-blind does not know it. Likewise the Pharisee is unable to conceive of his own smallness.

Having lost the spirit of faith, he is without a moral guide. He will not rob any one in particular, but by boosting prices and juggling stocks he will rob everyone in general. With unholy profits in his hands

he thanks God he is not as other men are. His spiritual blindness shuts out the glitter of his unrighteous gold.

The sin of the Pharisee is the sin of self-satisfaction. Spiritual old age has set in.

Questions

Can a man be a Christian by merely attending service and helping to support the benevolent works of the Church?

Is the Church service a place for intellectual enjoyment or for spiritual refreshment and invigoration for the new task?

Do you believe that we grow in our religious life as we grow in our physical life? Is there a danger of "stunting" our religious development through becoming content with present attainments?

What is the biggest thing that one misses by being self-satisfied?

The Plan

The young men of one Church agreed with their pastor to visit every hotel in the city on Sunday mornings and extend an invitation to the guests to worship with them that day. Neatly printed cards of invitation were put into the rooms on Saturday carrying the following invitation: "If you are to remain over Sunday in the city, the Churches unite in extending to you a most cordial invitation to worship with them. The hours of service and the locations of the various churches will be found on the back of this card." This invitation, followed up by the personal visit on Sunday morning, resulted in scores of travelers enjoying the hospitality of the Sunday worship.

Seventh Day—Third Week

THE CYNIC

Scripture Lesson

"He Saved Others, Himself He Cannot Save"[1]

And it was the third hour when they crucified him. The superscription stating his crime was inscribed, THE KING OF THE JEWS. And with him, they crucify two robbers, one on his right hand and one on his left. And those who passed by reviled him, wagging their heads and saying, Ha! thou who wouldst destroy the temple and rebuild it in three days, save thyself and come down from the cross! Likewise the high priests also mocked him among themselves with the scribes, saying, Others he saved; himself he cannot save. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe! And they who were crucified with him kept reproaching him. (Mark 15. 26-32.)

Exposition

It was the hour when malice triumphed. The brutalized soldiers of Rome were here to carry out the orders of the time-serving Pilate. Thieves were here to pay the penalty of their crimes. The rabble mocked and railed. The chief priests and elders were here to taunt and exult in their victory. The cross carried the man whose life has been the hope of men for all generations since.

The popular enthusiasm for Jesus had been His protection for months. But knavery had found a way to outwit justice and at last the trouble-maker for all evil men *seemed* to be nearing His end. For three years the grave had given up its dead, disease had released its victims, sorrow had been relieved, tears had been stopped, light had broken in on sightless eyes, leprous bodies had been made clean. But in the foul grip of

[1] Kent, p. 288.

the soldiers the Wonder-man had seemed to be as helpless as other men. He had saved others, but in His own behalf He seemed powerless. Evil exulted when it could not see beyond the present triumph.

Discussion

The cry of the cynics, "He saved others, Himself He could not save," is the typical shout of cynicism the world over. It is a judgment based on appearances. Jesus' work *seemed* to be done.

But Jesus saw other forces at work to which the rulers and elders were blind. He saw a little group of faithful folk at the foot of the cross in whom the spirit of the new Kingdom had taken firm root. He knew that such an ideal having at least taken root, even though it be in the hearts of a few peasant folk, would never die. *Redemption had begun.* Believing certainly in the ultimate triumph of truth, He cries "It is finished."

God does not need a multitude. *He needs consecrated individuals.* The cynic said Africa was impossible, but Livingstone went into Africa and preached. The cynic said that to dream of prohibition was fanaticism. But Frances E. Willard gathered her devout women together and prayed.

Your community has its full share of cynics, without a doubt. There are always those who believe that good can never prevail; that the power of evil is greater than the power of good. They never see the chariots and horses of fire. They see the small membership, the debt, the hard times, the difficulties. They break the heart of optimistic youth, they scatter the courage of the hopeful, they sneer away the labors of the faithful, they poison the sweets of victory.

Questions

Can you not see how God has been working good out of evil in your own life?

What evidences do you see of God's guiding hand in America's history?

What is the evidence in your community to make you feel that good will triumph?

The Plan

A young woman who would have made a good journalist took upon herself the responsibility of hunting down the most interesting and inspiring facts about her home community, writing them in an attractive style and publishing them each week in the local paper under the title, "The Most Encouraging Thing I Heard This Week." Stories of heroism taken from the life of the people of the village, incidents which revealed the real goodness of the "home folk" and echoes of achievement were all told to the community. These little human-interest stories taken from the life of the people whom everyone knew made this column one of the most fascinating departments of the paper. Moreover, it gave the people new pride in their home town. Of course, the young woman managed to keep her identity a secret, or she would never have been able to get the stories she did.

CHAPTER FOUR

SUCCESSFUL SIN

"Woe unto you when all men speak well of you."[1]

JUST as society has evolved new methods in industry, new theories in politics, new systems in education, science and literature, so it has evolved new forms of sin and new types of sinners. Many of the sins of our day are the more dangerous because they come robed in the guise of virtues. They are participated in by the very elect. They bear the endorsement of success and respectability, and escape the fiery denunciations of a militant pulpit. The tempter in our day has carefully concealed the cloven hoof and forked tail. Indeed, he rides in the luxurious limousine; sits not in the seat of the scornful, but in the decorous pew of the powerful. The tragedy of the whole situation lies in the fact that our Christian conscience has been embarrassingly slow to identify the person of the sinner, though we have labored heroically, even generously, in the interests of his victim.

So long as the average family produced the bulk of its own food, clothing, and comforts, the problem of the food adulterator, the quack doctor, the shyster lawyer, the profiteer, and the grafter did not enter dangerously into the life of the average man. When mother spun the wool and made the simple garments, all within the home, the problems of the sweat-shop, the union label, and the minimum wage were not mat-

[1] Luke 6. 26.

ters for popular concern. When the rivers were the only freight highways and the cargoes were mostly the luxuries of the rich, all questions of traction grabs, spoils politicians, ward heelers, rebates, gerrymandering, special privilege, lobbying, and political chicanery were comparatively insignificant. But the economic upheaval of the last fifty years has put me at the mercy of men of whom I have never heard. Someone else pumps my water, runs my trains, cans my fruit, bakes my bread, makes my clothes, lights my house, and does my simplest tasks. I in the meantime am engaged in doing simple tasks for others.

With the deepest interests of life entrusted to others who accept the trust for pay, we are exposed to new forms of sinning for which the righteousness of the former generation has been an inadequate preparation. For fifty years we have been preaching against certain popular sins, mostly allied with the amusement question. We have denounced the "thug," the "rounder," and the "rough-neck" with a well justified passion. But in doing so we have lost sight of the polite thief, the smart liar, and the gentlemanly murderer. We have done much to make personal virtues popular; so much indeed, that the most disreputable will make an effort to claim respectability, even calling his vices by the name of business efficiency. But we must advance to the position where we can brand as a murderer the man who kills with adulterated food, who robs through unwarranted profits, who deceives through advertising, and who walks the streets of the average town as one of its most respected citizens.

Different generations have had their peculiar sins. John Wesley preached vigorously against smuggling, and the Methodist Discipline still carries a warning

against this crime, though probably not one Methodist in ten thousand is seriously tempted to smuggle to-day. The days of the tippling parson are past, due to a lately enlightened conscience. Despite the defenses offered by slave-holding Methodist bishops of a few decades ago, slavery is not now tolerated by a single Christian nation. Denominational bigotry has changed from a virtue to a vice in fifty years. Former generations fought their fight well. They labeled the sin and branded the sinner, and to-day our high moral standards are a monument to their clear thinking and their fearless fighting qualities. But their sins were not our sins. True, there still remains much personal vice among men, but the besetting sins of this generation are mostly allied to the business of money-getting. To define these new sins, to identify the sinners, and to educate the Christian society to condemn the sin and redeem the sinner is our present task.

On the other hand, moral standards vary with communities. It is no uncommon thing for a foreign-born husband to be brought into an American court on the charge of wife-beating. The bewilderment is almost amusing, for the administration of a flogging in the interests of domestic discipline is the ancient right of husbands in many European countries. Meanwhile Italian immigrants stand aghast at the lax oversight which American parents keep on their daughters. Italian youths will make any sacrifice to prevent their sisters going to work in factories or shops.[1] The Turk prohibits the use of liquor by religious and civil law, but he practices the most inhuman barbarities on the

[1] See Report on The Italian in Chicago, by F. O. Beck, Chicago City Department of Public Welfare, which gives a great amount of information on the Italian immigrant.

Armenians. The people south of the Mason and Dixon line guard the sanctity of the Sabbath with a persistency found nowhere else in America. But protective child labor legislation is pitiably lacking. Even Christian England forced the odious opium trade on an unwilling and pagan China.

It is therefore the missionary task of the Church to begin a world-wide crusade which shall have as its goal the establishment of the ideals and conceptions of living which have been given to us through the life and teachings of Jesus. The exploiter of labor in Tokio, in Johannesburg, in Chicago, in Denver, and in Shanghai must be brought to the bar of an intelligent and conscientious public opinion. As modern industry has spread and its attendant evils are attacking the races of men irrespective of color or nationality, so must the Christian Church give to the world a common conscience on the subject of the value of the human soul. The Christian task, therefore, is to bring about a world-wide conviction of sin—twentieth century sins —the sins of the new and changing industrialism.

The Respectability of Modern Sin

The modern sinner is often as much a victim as the one against whom he sins. The public conscience, untrained to see the evil which his sinning entails, has never branded him as a sinner. On the contrary, he is hailed for his success as the "merchant prince," the "packer king," or the "wheat baron." Because his sinning has been *very* profitable, the public has called him a "leading business man." His methods have been strictly within the law—his attorney has guarded him at that point—therefore he must be moral. His

very success has blinded the eyes of the public, while popular applause has stifled his own conscience.

The Pharisee was just such a victim. For generations he had preached a scrupulous righteousness, a careful observance of the law, until the masses of the people had come to accept his standards of right and had made of the Pharisee himself a moral examplar for the people. Thus, robbed of the stimulus of popular criticism, his own morals stagnated. Jesus showed how far short the Pharisee had fallen and His own popularity suffered as a consequence. He was attacking the sins of respectability—always a dangerous thing to do. Because His revelation of the newer righteousness was uncomfortable, they took the easiest method and stilled the voice of the critic.

The menace of modern sinning lies in the success that has been achieved by the conspicuous sinners. Money, power, comforts, popularity, ease—these are things which all men strive for. But the sinner, the man who gets them by short cuts, regardless of the injury done to others, has been forgiven his sin because of his success in sinning. Colleges hunt out "big business men" to head their boards of trustees. Churches elect their "leading laymen" to positions of trust and responsibility. Thus the sinner has worked an additional injury, for he has made moral standards popular which should have been branded as sinful. Bishop McConnell says, "I am not afraid that rich men will 'run the Church,' but that the Church will come to accept the ethical standards that rule in the business world."

The clever sin that escapes detection is even more dangerous than the clumsier sort that entails immediate disaster. It is hard to stir conviction in the heart

of the successful sinner. Thus, while the virus of sin is eating away at the very foundations of his moral life, he remains blinded to the ruin by the glitter of the rewards of his sinning. Thus the tender conscience of society as well as of the sinner have been anesthetized by the success of sin. Be not deceived—the wages of sin is *always* death. Success, popularity, glittering reward, respectability; none of these things sanctify sin. Let the Christian flee sin as he flees a contagion. Let him guard against moral infection as we guarded against the Spanish Influenza, which cost more than three million lives. Let no one laugh at sin: only "the fool makes a mock at sin."[1]

Dr. Lynn Harold Hough, in one of his books, tells the story of a party of young college men who went up to New York on election night. They became separated in the crowd, and one of them found himself perched on the base of a lamp-post beside an old man. After watching the great seething crowd for a few minutes, he turned to the old man and said, "It's a big crowd, isn't it?" "Yes," replied the old gentleman, "it would be pretty easy to get lost in this crowd." The young man laughed merrily. "Well, that is just what happened to us," he said. "I started out with eight other fellows an hour ago. Five of us lost three of us, and I lost the other two. But I haven't lost myself yet." The old man became very serious. Turning to the young man, he laid his hand on his shoulder and said, "My boy, I hope you will always be able to say that. The trouble with most of the young men I have met in New York has been that they have lost themselves in the crowd." The low moral standards of "the crowd" had supplanted their own vigorous, clean-cut ideals.

[1] Proverbs 14. 9.

SUCCESSFUL SIN

The Fact of Sin

Opinions may vary as to the nature of sin, but all agree that evil exists. "I mean all right, but I don't get anywhere," is the confession of one man. "You can't be a Christian and work in our office," is the admission of another. Paul found himself fighting evil in his own soul and said, "When I would do good, then evil is present with me."[1] Jesus saw men subjected constantly to the pressure of evil, inhaling an atmosphere of hate, envy, jealousy, pride and fear. He saw the forces of evil debauching manhood, despoiling homes, benumbing morals, and choking noble resolves. He saw all the forces of evil working in such close harmony and with such apparent agreement that He personified evil and named it the Devil.

The man who has never combated evil is the only one who can regard it lightly. That one who, in the citadel of his own soul, has given battle to the passions and secret sins with which he is beset never laughs at sin. The public official who seeks to do the people's will and enforce the laws soon finds himself opposed by sinister interests which profit by evil. The social worker who undertakes to organize the ward and elect an honest alderman soon has good reason to know the power of the "machine." Ex-Governor Stubbs, of Kansas, was a railroad contractor when elected to the State legislature. Inside the legislative halls his Quaker conscience was stirred and he boldly attacked the "ring." He has declared that from that day on he never received another dollar's worth of business as a railroad contractor, though his books showed more than a million a year before that time. Tom Johnson, the reform mayor of Cleveland, was hounded

[1] Romans 7. 21.

to his grave by those whose unholy profits he attacked. Fortunes were spent in an effort to undermine the influence of Mr. Roosevelt. The man who undertakes to fight sin, whether it be personal or social, must be a man of warrior blood.

No man understands sin who does not understand life. But life consists of one's relation with his fellows as well as the relations of his own soul. Sin is both personal and social.

Personal vices destroy that fine, sensitive morality which is the crown of manhood. The young man goes to the city and "gets wise," but he loses his sense of moral values. The young woman, without being guilty of desperate wickedness, accepts "city ways" and loses that fresh, sweet charm of womanhood which is her most priceless possession. The danger of the stage, with its suggestive humor and "liberal" morals, consists not so much in its shameless vice, but in its corroding effect on the soul. Jesus considered everything as sinful which destroys the finest purity, the strictest honor, the highest virtue, or the most uncompromising innocence. Upon these things—the finest fruits of the human soul—He placed the highest values, even saying that one who murdered the body was less to be feared than one who debased the soul.[1]

But Jesus recognized the debasing influence of social sins as clearly as the wreckage of personal vices. He saw a world enslaved to the spirit of money-making, and urged us to lay up treasures in heaven. He saw the pure soul of the little child stifled in ugliness, filth, disease, and vice in city streets. Therefore He warned men against "offending one of these little ones." He saw waves of hatred, envy, prejudice, malice, revenge,

[1] Matthew 10. 28.

and passion sweep the multitudes and undertook to set going the tides of sympathy, love, compassion, and selflessness. He saw men *born in sin*—born into a world of lust, vice, avarice, and hate. He saw how low wages, unsanitary houses, poverty, long hours, fatigue, and the driving rush of a factory could crush out all spiritual aspirations. He saw the conditions under which men live, lay a crushing burden upon the spirit of men which made spiritual triumphs almost impossible. And seeing, He dreamed of the time when men should be "born again," when the beauty of the human soul should be put above the clamor for dividends, when the kingdom of heaven had come on earth. To this end He prayed and taught us to pray. Therefore, the citizens of the Kingdom are to set themselves with the zeal of crusaders to the task of creating a new heaven *and a new earth*—a new world wherein dwelleth righteousness.

The Mark of Cain

Tetzel was a fairly good citizen in his own generation. Herod, the murderer of the innocents, did what almost any other ruler of his day would have done. The witch-burners of New England were among the "best people." That such sins are not now tolerated is due to the fact that the public conscience has made progress in the condemnation of sin. But the sudden upheaval in our industrial life has thrown our whole system of thinking concerning sin completely awry. So many new moral problems have presented themselves that we have been slow in making the adjustment. We have continued condemning the personal vices, but we have failed to closely define the social sins that have made men vicious. Indeed, these sins have been

so closely admixed with good that we have been allowing the tares to grow with the wheat. Modern industrialism has brought us many benefits in the increased comforts of life, but the time has now come to root out the tares of poverty, misery, unemployment, and exploitation. The Church must remember that sin is anything which destroys human souls, and with this simple rule in mind, hunt down the casual sins of our generation and set herself to the task of social redemption.

The first thing that the Christian student of social sins will discover is the fact that sin is organized. It has ceased to be an individual matter. In our father's day it was a comparatively simple matter to persuade the drunkard to forsake his cups. But in our day it was necessary to go out into the field of politics and slay the octopus of the organized liquor traffic, a trade that was strangling the life out of our institutions of free government. In attacking the evils of poverty, low wages, and misery, we soon find ourselves in conflict with a sinful system—an industrialism that must be converted—*profits without honor.* The individual insurgent, in attacking this system, is well-nigh helpless. Thus, the state of Wisconsin enacts child-labor laws to protect the child in industry. Immediately the Wisconsin manufacturer finds himself in competition with the millowner of South Carolina, who is at liberty to exploit children in industry with almost no legal hindrance. Or, again, the department store that wishes to pay decent wages is compelled to compete with the store which pays starvation wages. The attack, therefore, is not to be made on the individual sinner, but upon the social system which made the sinning necessary.

No sooner has the student discovered that sin is organized than he discovers a second fact of equal importance: that the public has as yet no serious conviction of sin. Poverty is accepted as inevitable. Low wages are "necessary." Profits are so securely intrenched that the god of business has been able to defy the stoutest champions of human rights. The Christian Church must proclaim now anew, in the spirit of Calvary, if necessary, the divinity of humanity. It must champion the cause of the spiritual nature of man. Spiritual fruitage must be saved at all costs. Nothing else counts, for "What shall it profit a man if he gain the whole world and lose his soul?" The world must be brought to see that one human soul is worth more to God—and to men—than all the dividends and unholy profits in the world. Material prosperity without a corresponding spiritual development is a mockery.

A third fact which the student will soon discover is the personal saintliness of the social sinner. "How decent are the pale slayings of the quack, the adulterator, and the purveyor of polluted water in comparison with the red slayings of the vulgar bandit."[1] The man who markets the patent medicine which makes dope fiends of little children, the landlord whose "agent" collects exorbitant rentals for shameful shacks, the "director" who votes the policy of the "soulless corporation," and the farmer who sells the rotten cream, may all be eminently respectable and generous in the judgment of their home community. They occupy prominent positions in religious and philanthropic circles. Their personal lives are above reproach.

[1] "Sin and Society," E. A. Ross, p. 8.

Still another fact that will come to light will be the "long-distance" character of much of the sinning. The Chicago packer never sees the wife of the miner in Pennsylvania who pays the extra one cent per pound for her meat. The director of the milk trust never sees the little child in the back bed-room who starves and dies on the "embalmed milk." The farmer never sees the wife of the Kansas City laborer who buys his farm produce. The corporation "director" will not "fix" the legislature, bribe the Congressman, or bully the courts. Some go-between, some professional "fixer," one of the "machine," will do that. Thus the sinner is never brought face to face with those against whom he sins. If by chance he does meet them, neither they nor he will remember the sin. Sin has been disinfected.

Moreover, the sinner has a painless method of extracting his profits. One cent per quart additional does not make the monthly milk bill vastly larger. A half cent added to the cost of a pound of meat only means a toll of a few cents per week from the average household. Two cents per hundred on the freight rate will not raise the price of sugar to the consumer very much. But that added cent per quart is found to add hundreds of dollars per day *additional profit* to the milk dealer's business, in spite of the increased wages won by the strikers. That fraction of a cent on the pound of meat means thousands of dollars to the packer. That two cents per hundred on the freight rates can kill one town's economic opportunity and make another's. It is often interesting to find that some railroad stockholder has property interests in the favored town. Remember, God never said, "Thou shalt not steal *big* things."

Finally, it is almost a hopeless task to find the

sinner and fix the blame for the results of the sin. He is lost in a labyrinth of middlemen, agents, directors, managers, clerks, inspectors, and courts. The skillful attorney keeps the sinner just inside the law, and the courts, striking blindly at an adversary of the common rights, who can seldom be identified, lose prestige and popular confidence.

Meanwhile "the sin which doth so closely cling about us"[1] is making personal sinners out of vast armies of us. The boy without a playground robs a pedestrian in a spirit of fun, and spends five years in a school of correction, making amends for the sins of society as well as his own misdirected search for adventure. The immigrant lad, watching his sister weaken and sicken in the sweat-shop, resorts to violence and arson because he knows no other way to protest. The lonesome girl on the street, hunting for a "good time" finally yields to the pressure of low wages, unsupervised recreation, and the ever-present tempter, and takes the easier way. The city licenses the cabaret, the low theater, the vicious gambling den, and the tough pool hall. Then it sends the girls to schools of correction, detention homes, and houses of refuge, while the men are set to breaking rock, building roads, and doing prison labor. Meanwhile society becomes impatient and the law-breakers grow sullen and defiant and ultimately resign themselves to crime and desperation.

A little ragged lad stood on a street corner in Salt Lake City. With a gnawing at his stomach which had not been interrupted for weeks, he watched a handsome turnout sweep past him. The horses shone like polished ebony and the carriage sparkled in the sun.

[1] Hebrews 12. 1.

The little boy who rode in the midst of the luxury was on his way to school. He never saw the ragged lad by the lamp-post. But as the clatter of the hoofs died away a cloud settled down over the face of the hungry boy, and with fists clenched and eyes blazing, he stamped his little foot on the pavement and said, "Some day I'll fight 'em." A little more than thirty years afterward "Big Bill Haywood" sat in the office of a United States Senator. Pressed for his reasons for his radical agitations and his I. W. W. connections, he turned to the Senator and said, "Do you remember that morning on the streets of Salt Lake City? I was the hungry boy; you were the lad in the carriage. I vowed that day I'd fight. Now I'm doing it." Who was the sinner—little Bill Haywood or society that sent one boy to school in a private carriage and the other boy to the streets with a bitter heart?

Redemption

Until the last few years the Church has laid the chief emphasis in her teaching upon the necessity of "salvation," by which she has meant the establishment of right relations between the individual and his Creator. The abundance of evidence—the number of cases in which sinners have been transformed into saints—has fully substantiated her claims in behalf of the power of Jesus Christ in the life of the individual. But the time has now come when Christianity must face the more complicated task of bringing about right relations between a man and his fellow men. This is her task of redemption.

The first obstacle in the way of such a social redemption is a practical atheism, the atheism of despair. We believe in the God of Abraham and Isaac and

Jacob, but it is hard to believe in the God of Boston and Minneapolis and Atlanta. We believe in a God who could roll back the Red Sea and send Israel across dry-shod, but we are skeptical that He is able to roll back the tides of avarice and poverty in this year of our Lord and allow little children to grow up in the promised land of equal opportunity and fair-play. We believe in a God of heaven, but it is sometimes difficult for us to believe that He is also the God of this earth.

This peculiar atheism even masquerades in the garb of religion. It says that this age is under the rule of the evil one; that God is allowing him to work his diabolical will until the time when God shall choose to show His might by overcoming the evil one and chaining him for a thousand years. Many of the pious pray fervently for "the second coming," being assured that in that glorious day the faithful will be caught up out of this world of sin and blunder into a realm of bliss and heavenly joys. The logical conclusion is that the devil is stronger than the Christian's God; that his ideas are more than a match for the ideals of Christ, who was the Word of God in human form,[1] and therefore God, in order to triumph, is under the necessity of spiriting His faithful ones away to some sheltered retreat, where He will have full opportunity to develop saintly character. Such a belief makes evil the master of this world, not God.

But the New Testament proclaims the ideal of the coming of the *Kingdom*. Jesus seemed to believe that He had come to set in action certain redemptive forces which would surely, though perhaps slowly, overpower

[1] John 1. 1-3.

the evil of this world. For the establishment of this Kingdom Jesus taught His disciples to pray, saying, "Thy Kingdom come." The lover of the Kingdom sees the spirit of Christ—that superb solicitude for others—dominating the souls of men until it has become the ruling principle of all governments and the possessing passion of all human life. Therefore, he, too, sees the hope and prays for the coming of the Kingdom, "the second coming of Christ." But he sees Jesus coming again in every tenement that is cleaned up, in every honest man that is elected to office, in every child that has a fair chance for character building, in every victory won for morality, truth, and right. He sees this present world beset with evil, but he also finds in the Christian conscience that divine leaven which is destined to ultimately leaven the whole lump of society.[1] He will rest his faith not on the miracle of the water turned into wine, but in the greater miracle of the sinner turned into a saint and started anew to live a life of saintliness in a world of sinfulness. The power of Jesus will have the greater glory if, twenty centuries after His physical death, men gripped by His Spirit stamp out war, poverty, oppression, boodle, graft, and slavery, than if He were able to snatch a few survivors from the wreckage of a world of hopeless wickedness.

Jesus is coming. Indeed, He is here. He is present in every home made happy again through the outlawing of the liquor traffic. He is present in every factory that puts the interests of the workers above dividends. He has come wherever sinful conditions have been superseded by righteous conditions. He is coming wherever the factory is being made safer, the

[1] Luke 13. 21.

homes more sanitary, where food is pure, the weights honest, the pay just, where the workman gives an honest day's work without being watched; in every new application of the principles of justice and fair-play.

Vast areas of society are still untouched by the redemptive power of the son of Galilee. *That work is waiting for us.* Japan is slaying her young women by the thousands through tuberculosis contracted in a terrible factory system. She has not yet adjusted herself in the new industrialism. The South African diamond mines are reeking with oppression—every stone that comes out is blood-bought. The South American Indian prays pitifully for emancipation from a tragic economic slavery. America still crowds 70,000 girls annually into the vice system of the land. The divorce mills are glutted with their horrid grist. Three millions of people go to bed every night under Old Glory with hungry stomachs. Thousands of little children are having their childhood squandered in mills, factories, and fields. Thousands of babies are tossed every year into the Ganges because their mothers do not know the King. England is just beginning to struggle earnestly against the power of the public drinking-house. Prize fights are still staged in Christian America. Evil is arrogant, proud, and powerful. The golden calf is on the altar. But God is in His heavens, the Church is preaching the everyday gospel of Christ, and the soul of the world is being awakened.

The morning light is breaking, the darkness disappears,
The sons of earth are waking to penitential tears.
Each breeze that sweeps the ocean brings tidings from afar
Of nations in commotion prepared for Zion's war.

STUDIES FOR THE FOURTH WEEK
THE COMMUNITY POOR

FIRST DAY—FOURTH WEEK
THE IMPROVIDENT POOR

Scripture Lesson
"The Palsied Man"

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldst thou be made whole? The sick man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked. (John 5. 9.)

EXPOSITION

JESUS had been attending the happy festivities of one of the Jewish feasts in Jerusalem. Wandering about, He came upon a crowd of unfortunates who had gathered around the pool called Bethesda (meaning "House of Mercy").

Popular superstition declared that an angel troubled the pool at certain intervals, and that the first person who stepped into the pool thereafter would be healed of his diseases. The spring doubtless had some medicinal quality which was accentuated during these periods of ebullition.

Among the waiting ones Jesus found a man who had been a paralytic for thirty-eight years. His will was as badly atrophied as his body. To him Jesus addressed a question, "Wilt thou be made whole?" The

man answered with a whining complaint, but Jesus found enough earnest purpose in his reply to warrant an exercise of His power in healing, and He sent him away well and strong.

Discussion

The paralytic had well-nigh lost the *will* to better his condition. During thirty-eight years of helplessness he had come to accept it as inevitable. The tragedy in many cases lies in the fact that the poor are *content in their poverty*. The first task, in such a case, is to induce them to aspire to better conditions. There is a positive value in discontent.

Much poverty is due to a poor management of the resources at the disposal of the victim. Many have never learned to buy to advantage. Many have never learned the art of self-control. They are the victims of their own whims and fancies.

For the improvident poor any charity is a failure which does not (1) create an earnest desire for better conditions, and (2) educate in the management of resources so as to realize the greatest possible advantage. Much poverty could be prevented if the poor could be induced to make an effort in their own behalf. Much suffering could be avoided if the poor could be trained to exercise a little better judgment.

Questions

Is there any real reason for poverty in your community?

What is the value of community education in the matter of thrift?

What damage ensues when a person becomes perfectly willing to be a public charge?

Consider the poverty of your community. How much of it is unnecessary? How much of it is due to poor management? How much to ignorance?

The Plan

First Methodist Church, Boston, has organized a landladies' guild. This is composed of a large number of women near the church who keep roomers. These women meet at the church at regular intervals and listen to lectures from coal men on "How and When to Buy Coal;" from plumbers on "What to Do to Save on Plumbing;" from grocers on "How to Cut Your Grocery Bill;" and from drygoods men on "How to Buy Drygoods to Advantage." A lawyer has told them how to compel payment of rents. By a system of collective buying they have been taught how to save a considerable sum of money. Many landladies who had been having a hard time to make ends meet are now being able to save a little money each month. They have been taught to help themselves.

Second Day—Fourth Week

THE UNFORTUNATE POOR

Scripture Lesson

"*The Widow of Nain*"

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead, sat up and began to speak. And he gave him to his mother. (Luke 7. 11-15.)

Exposition

Jesus was on His way to the little city of Nain, about seven miles from Nazareth, and many believers and interested people followed Him. Coming near the city, they met a funeral procession, the orator in front, then the hired women mourners, then the body of a young man in an open coffin, face uncovered. Prominent among the women was the mother of the lad, and she was a widow.

Now Jesus' own mother, Mary, was a widow, and Jesus understood this woman's heart. Her case was the more appealing because the deceased was her only son. Therefore when Jesus saw the funeral cortege, instead of falling in with the crowd (the Jewish custom called for all who met a funeral procession to join), Jesus stepped to the side of the coffin and called to the young man to arise, and he arose without delay, and Jesus presented him to his mother.

It was within a few miles of this very spot that both Elijah and Elisha had raised lads from the dead. Small wonder then that people thought a new prophet had arisen.

Discussion

The lot of the widow is never easy. In the Orient it is especially hard. In fact, it may almost be said that the test of a nation's civilization is to be found in its treatment of the widows and the fatherless. The woman in to-day's story is a good example of how such may suffer through no fault of their own.

Every community has some of those whose poverty cannot be ascribed to poor management, carelessness, or ignorance. Conditions over which they had no control have made them slaves to poverty, discomfort,

and anxiety. Who of us does not know some good woman of refinement and culture who has been reduced to the most pitiable poverty by accidents which she could not avoid? Have we not seen her brave attempts to save her pride and self-respect? Have we not seen her miss the simplest pleasures because slender resources are already strained to the breaking point?

We have seen such poor folk becoming more and more the victims of their own poverty. Debt has meant self-denial, which has meant overwork, which has meant sickness, which has meant more debt. Life seems to be a vicious circle from which there is no escape. For such poor, Jesus had nothing but the most sincere sympathy. He rejoiced in their struggle for self-respect. When He drove the moneychangers out of the temple it was in defense of those who had been robbed by the sellers of the sacrificial animals. He asked the rich young ruler to give his goods to the poor. He applauded the offering of the widow's pennies. He was commonly known as the Friend of the poor. To such poor the Church must give such aid as will set them free.

Questions

How far should one allow his pride to hide his poverty? What do you consider the false pride?

To what extent are you dependent for happiness on money and the things that money can buy?

Does poverty help or hinder in the development of character?

What temptations is the poor young man spared which the rich lad faces?

The Plan

Epworth Memorial Methodist Church, Cleveland, Ohio, had a fund which was called the "loan fund," which was put at the disposal of those of their own people who were made needy through a combination of unfortunate circumstances. It was never a large fund, and no large loans could be made; but scores of deserving people were "tided over a pinch" by this thoroughly Christian plan.

Third Day—Fourth Week

THE EXPLOITED POOR

Scripture Lesson

"*The Unjust Judge*"

And he spoke a parable to them regarding the necessity of always praying and never losing heart. There was a judge in a certain city, who had no fear of God, nor respect for men; and in that city there was a widow; and she used to come to him, saying, Give me a judgment against my adversary. Yet for some time he would not. But afterward he said to himself: Although I have no fear of God, nor respect for man, yet since this woman troubles me, I will give her a judgment, lest she annoy me by forever coming. And the Lord said, Listen to what the unjust judge says: And shall not God adjudge his chosen ones, who cry to him day and night, though in so doing he is longsuffering? I tell you, he will vindicate him speedily. (Luke 18. 1-8.[1])

Exposition

Jesus knew His disciples would be discouraged. For their heartening He told them the story of a widow who had been wronged and appealed her case to an infamous judge.

The magistrate, seeing no promise of a bribe, for the woman was very poor, put the case off from time to time and neglected her shamefully. But the woman

[1] Kent, pp. 143, 144.

continued to haunt his courtroom, begging for justice every time she came within earshot. At last she grew violent, and the judge, because she had long annoyed him and because he was afraid she would attack him, at last gave her justice to be rid of her.

None but Jesus would have used such a daring illustration. In substance He was saying, "If a rascal judge can be touched by persistent appeals, how much more can a righteous God."

Discussion

Almost every community has those who, in spite of hard labor, long hours, and careful economy, are unable to "get ahead." Prices advance faster than wages rise. Being absolutely dependent upon each day's wage for that day's bread, they dare not refuse employment, no matter what may be the pittance offered. Being unorganized, or unskilled, they have no way of making their protest heard. Being poor, they cannot buy to advantage, are compelled to live in the poorest quarters, and constantly "make out" with the second best.

In these days of great business organizations, the employer has a bargaining power far beyond that of the laborer. The laborer has to take what the employer offers, because he cannot live without the job, while the employer can probably get another laborer at his own terms. The labor union is an effort to give the laborer a bargaining power of equal strength.

Many a merchant, because he knows the bill cannot be paid promptly, charges the poor man a higher price. Thus the burden of expense is shifted to the shoulders of the poor man, who can less easily bear it. Many a poor man has been unable to carry a case to

court because he had no money to secure legal aid. Under the American electoral system it requires a large campaign fund to elect any man to office. The primary system of election has increased this requirement. Therefore it is almost impossible for a poor man to be elected to office unless he has the rich friends to support his campaign, in which case he becomes, when elected, the servant of the rich man who put him in office.

Questions

Does a poor man's dollar go as far in your town as the rich man's dollar? Is your Church inclined to rate a man's importance by his bank account? Can the young Christian set any forces in action to help these exploited poor?

Has the Church a place in politics so long as there are poor who are not getting a "fair deal"?

Do you know of instances in which the laborer has not given the employer a square deal?

How far is greed confined to the rich and virtue to the poor?

The Plan

The League in a rural section arranged with an institutional Church in a large city to ship fresh produce to the city to be sold at cost. The city poor were able by this means to secure the best country produce at a considerable saving. Of course it took work, but some young women without heavy domestic responsibilities took the responsibility for the work and enjoyed it greatly. Almost no capital was required. The farmers were paid the market price for their produce and the city Church became the agent for a practical piece of economy.

Fourth Day—Fourth Week
THE CHILDREN OF THE POOR

Scripture Lesson
"The Commission"

So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yes, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? And Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus said unto him, Feed my sheep. (John 21. 15-18.)

Exposition

It was after an entire night on the lake. Peter and his six companions had just returned and found Jesus on the shore, with breakfast ready.

As they ate, Jesus addressed some questions to Peter, and finally said, "Peter, do you *regard* me more than these?" Now "regard" in no wise expressed Peter's fondness for the Master, and he replied, "Lord, thou knowest that I love thee." Again Jesus put the question. It seemed so unlike the Master, for surely Peter had repented bitterly and had been forgiven. Then Jesus accepts Peter's own word, "*Lovest* thou me?" Peter was heartbroken, and exclaimed, "Lord, thou knowest everything. Thou *knowest* that I *love* thee." To which Jesus replied, "Feed my sheep."

How well Peter remembered the injunction is to be understood when we read his own words of exhortation years afterward. (See 1 Peter 5. 2, 3.)

Discussion

In the original Greek Jesus said, "Feed my tender lambs," by which He doubtless meant, "Have a concern for the little innocent children." His whole attitude toward children was one of the most sympathetic interest.

If Jesus were to come to a great American city, He would be far less interested in the great industrial plants and business organizations than in the provisions that the city had made for its children. Do you not suppose He would look with dismay on a city that had built up factories and mills on all available space and left only the streets and alleys for playgrounds?

Because of poverty in the home, the children of the poor are driven to work at the earliest possible age, thus being doomed to ignorance and stagnation for the rest of their lives. Bitterness and hatred result, out of which anarchy and discontent grow. Every uneducated and sullen citizen becomes an expense on the whole community.

Even in the rural communities the children of the poor face difficult conditions. If they are not to be ostracized, they must maintain a certain standard of dressing and spending. Many a poor mother has scrimped for weeks to make possible a bit of finery for some daughter. Young men of stalwart character and real worth are "cut" by the young women, in some towns, because they are not "good spenders." Nowhere can the young Christian render finer service than in taking a firm stand against snobbishness and foolish display.

Questions

Have you ever noticed how democratic a group of children are? Do you ever see any race prejudice among them until it has been taught by their elders?

What do you think of Church young people that "cut" some child because it is poorly clad? Have you ever been accused of such a crime?

What do you think Jesus would say about a church that was too "sacred" to be used for the gathering place and play center of the children of a crowded city section?

Is there any way in which your church building could be used by the poor of your community? Would such a use of the building make it any the less sacred?

The Plan

A group of young high-school girls "adopted" a girl of about their own age from a poor family. They helped her in making her clothes, took her to their homes, and made a companion of her. Invited her to their parties and frolics, and in every way undertook to make her a part of their own circle. Of course the rarest tact had to be exercised to avoid making her feel conscious of the relationship. But the friendships that sprang up were beautiful and the Christian spirit developed was a lifelong inspiration.

P. S.—They did not outfit her with "made-overs." They used those themselves.

Fifth Day—Fourth Week

INTELLIGENT CHARITY

Scripture Lesson

"*The Good Samaritan*"

He said to Jesus, And who is my neighbor? Jesus answered and said, A certain man was going down from Jerusalem to Jericho; and he fell in with robbers who even stripped him and after beating him, went off, leaving him half dead. Now it happened that a certain priest was going down by that road; but when he saw him, he went past on the opposite side. And in the same way, a Levite, when he came to the place and saw him, went past on the opposite side. But a certain Samaritan, traveling, came to where he was. And on seeing him, he was filled with pity. And going to him, he bound up his wounds, pouring on them oil and wine. And putting him on his own beast, he brought him to an inn, and took care of him. And on the following day he took out two denarii and gave them to the innkeeper, saying, Take care of him, and whatever you spend more, I will repay you when I return. Which of these three, thinkest thou, proved himself the neighbor to him who fell in with the robbers? He said, the man who dealt mercifully with him. Jesus said to him, go thou and do likewise. (Luke 10. 29-37.[1])

Exposition

Jesus had preached in the synagogue in Jericho, probably on the subject of "Eternal Life." At the close of the sermon, at any rate, a prominent lawyer arose and asked Him, "What must I do to inherit eternal life?"

Undoubtedly the question was asked for the purpose of starting an argument which would betray Jesus into making some offensive statement. Jesus replied by asking a question—always a safe method. The lawyer answered with alacrity, for a "neighbor" to a Jew meant a fellow Jew. The lawyer doubtless

[1] Kent, p. 179.

thought to trap Jesus when he said, "But who is my neighbor?"

Jesus answered by telling a story—the experience of a man from Jericho who started out for Jerusalem, was waylaid by robbers, and befriended by a Samaritan, after having been avoided by a priest and a Levite. Then with one quick turn Jesus compelled the lawyer to state Jesus' definition of "a neighbor" as his own.

Discussion

It has been frequently said that the Good Samaritan quit when his work was half done. After having taken the poor wounded man to the inn, he should have gone out and organized a police force which would have cleaned up the Jericho road and made it safe for all travelers.

One of the greatest defects of much charity lies in the fact that it strikes only at results and not at causes. That is the wisest form of relief which educates the poor against diseases, debt, waste, mismanagement, and carelessness. In God's world, blessed as it is with such a wealth of comforts, poverty is unnecessary and an evidence of human mismanagement. God never intended that any man should want. Christian leadership and vision will undertake to utterly eliminate poverty.

Liquor was undoubtedly one of the great causes of poverty. The coming of national prohibition will show a marked decrease in destitution. Ignorant labor is wasteful. Economists say that slavery would have died out in America without the Civil War, because it was wasteful. Minimum wage laws which

guarantee a living wage for every worker must come. Underpaid labor is the most expensive.

Thus we decide that good business and good morals have a common basis—the betterment of the workers. The Church can well afford to interest herself in all forms of remedial legislation. She must always put herself on the side of improving the workers, regardless of the effect it has on business. Jesus always put men ahead of money.

Questions

How much unnecessary poverty is there in your community?

Which is better, to provide clean milk for sick babies or to teach the mothers how to care for the babies before they get sick?

How much of the charity of your community would be unnecessary if your town were to inaugurate a campaign of education against ignorance?

Are there any conditions in your town which make the Jericho road dangerous for your young companions?

The Plan

A Junior League in an Indiana town "adopted" two babies, each from a home of poverty. They made it their business to see to it that these little ones received good, wholesome milk in abundance each day. The milkman was instructed to deliver the milk regularly and send the bill to the treasurer of the League. Pictures of the babies were secured and adorned the walls of the League room. The actual expense was comparatively light.

Sixth Day—Fourth Week

FRIENDS OF THE POOR

Scripture Lesson

"The Man Borne of Four"

Now when Jesus entered Capernaum again, after some days, it was reported that he was at home. And many people gathered together, so that there was no longer room for them, not even about the door; and Jesus preached to them. And four men came, carrying a man who was paralyzed, and trying to bring him to Jesus. And when they could not come close to Jesus on account of the crowd, they uncovered the roof where he was. And when they had torn it up, they let down the bed on which the paralytic was lying. And on seeing their faith, Jesus said to the paralytic, Son, thy sins are forgiven. But certain of the scribes were sitting there and saying to themselves, Why does this man speak thus? He blasphemes! Who can forgive sins but God alone? And Jesus at once perceived that they were saying such things to themselves, and said to them, Why do you say such things to yourselves? Which is easier: to say to the paralytic, Thy sins are forgiven, or to say, Rise and take up thy bed and walk? But that you may know that the Son of man has the authority on earth to forgive sins (he said to the paralytic) I say to thee, Rise, take up thy bed and go to thy house. Then the man arose and immediately took up his bed and went out before them all. So they were all amazed and glorified God, saying, We have never seen anything like this. (Mark 2. 8-12.[1])

Exposition

One day as Jesus was preaching in the synagogue, surrounded by men from all the countryside, the assemblage was astonished to see a couch being lowered into their midst from the roof. On the couch lay a sick man, whose friends had opened a hole in the roof in order to get him into the presence of the Master, for the crowds completely blocked the doors.

When Jesus looked into his face He saw that the

[1] Kent, p. 84.

man was both a sinner and a sufferer. According to the popular theology, a man only suffers because he has sinned, and therefore could not be healed until he has been forgiven. Jesus greeted him with the cheering words, "Courage, my son, thy sins are forgiven thee." Great excitement reigned in the room immediately. The doctors of the law were distinctly agitated. Who could forgive sins but God? Had not this man made Himself equal with God? This was blasphemy! Jesus turned and said, "Which is easier to say, 'thy sins are forgiven, or rise up and walk'?" The very fact that the man was at that moment walking out of the room with his couch on his back was full evidence to them that his sins were forgiven.

The well man was sufficient and abundant proof of Jesus' power over both sin and disease.

Discussion

Unselfish friendliness pays splendid dividends. Without a doubt the four friends of this poor sick man had been called upon to assist in caring for him on many a previous occasion. In bringing him to Jesus they were probably doing the same sort of thing they had done many times before. But this time they lightened their own burden as they were helping him.

Every dependent in the community is a burden, by just so much, on every other member of the community. Intelligent aid, extended in the spirit of Christ, makes the community burden lighter and blesses the giver. Christian charity which brings relief to suffering, discouraged folk makes glad all who are affected.

But we must remember that much tragedy is directly traceable to a wrong attitude of heart. When

sin has done its work in the human heart, the logical fruitage is misery, despair, shame, poverty, hopelessness. A deaconess, after visiting a filthy, unkempt home, remarked, "Oh, if I could only get Jesus into that home, He would make it new." A genuine conversion in a home of squalor and wretchedness brings more reformation than any charity. It means a new economic day as well as a new religious life. Spiritual salvation often means material salvation as well.

Be not discouraged. Get your broken, beaten man into the presence of Jesus. Tear up the roof if need be. Break with conventionality. Scorn the social customs. *Get your needy one to see Jesus.* Salvation is to be found that way.

Questions

As you consider the need of the poor in your community, how many of them would find relief from their poverty if they were to accept Jesus?

Can the Christian claim that "salvation" is all that any poor person needs?

In which has your Church shown more interest: in building up the Church or in building up the people? Is it not true that the Church which builds up the people will be built up by the people?

Do you really believe that it is more blessed to give than to receive?

The Plan

A Chicago League in a needy community bought a wheel chair and placed it at the disposal of the Visiting Nurses Association. These good women, knowing of cases where such help was needed, took the chair from one home to another, and scores of convalescents were made happier thereby. The League kept track of the

whereabouts of the chair and made it a habit to visit the sufferers and give them personal attention as well. They could have bought a few pair of crutches without much expense and helped greatly in this way. Such service would be acceptable in almost any town. Ask your family doctor.

Seventh Day—Fourth Week

THE CHURCH AND THE POOR

Scripture Lesson

"The Widow's Contribution"

And as Jesus was sitting down opposite the treasury he beheld the crowd cast money into the treasury. Many who were rich cast in much. And a poor widow also came and cast in two lepta (which is about half a cent). Then calling his disciples to him, he said, I tell you truly, this poor widow has cast in more than all those who are casting their money into the treasury. For they all cast in out of their abundance, but she out of her want has cast in all that she possessed, the whole of her living. (Mark 12. 41-44.[1])

Exposition

Jesus had had a very unpleasant experience in the temple, and had stopped for a bit in the court of women. In this court there were thirteen great chests, each shaped like a trumpet, into which the people cast their offerings which furnished the temple with its beautiful adornments.

As Jesus sat watching the various people making their contributions He saw the rich bestowing their silver and gold with great show and pomp. But among the company there appeared a poor widow who timidly dropped two lepta (the smallest coin in circulation)

[1] Kent, p. 254.

into one of the trumpets and hurried away. The law forbade anyone contributing one coin.

The faces of the rich probably showed their contempt of so small an offering, but to Jesus it was a wonderful inspiration, and turning to His disciples He said: "Do you know that poor woman has made the biggest offering of the morning. She has given *all* of her *living*. The rest have given *some* of their *surplus*.

Discussion

Jesus is still sitting over against the treasury. He is still seeing the gifts. The poor widow did not receive His approval because she gave little, but because she gave all she had. The story has often been used as an excuse for small giving, but no one can claim Jesus' approval who does not imitate the widow's giving—in giving their all.

If we sincerely believe in the divine mission of the Church, let us trust to divine power for its accomplishment. No Church ever became spiritually powerful because it has the most expensive choir, or the most eloquent minister, or the best organized official board. The power of the Church is in the loving loyalty of its people for the cause of the Kingdom of Christ.

When God is looking for the "leading members" of a Church He does not go to the bank to look up their record. He goes to the prayer-meeting. A little western Church was held to its task for years by the prayers of a poor, ignorant Negro. The most powerful man spiritually in a well-to-do Church was a poor laborer who had not been out of debt for twenty years. The pastor was in the habit of going to the mill regularly to meet this old man in an upper room, and there

pray with him for the work of the Church. Spiritual power is not determined by one's financial prosperity.

Questions

Is there anything in wealth to prevent a man from being spiritually powerful also?

How far does your "crowd" listen to the suggestions of certain young people with unusual deference because they are the children of rich parents?

What would happen if a group of poor people should go "slumming" through one of your aristocratic sections?

What movements could your young people's society finance if you were to give as much for it as you do for a party, a social, a show, or a football game?

The Plan

An Epworth League in the Middle West proposed to the high school graudation class of the town that the commencement expenses should not exceed a certain modest sum for each person. This sum was fixed low so that certain poor young people who were members of the class should not be embarrassed. The proposal was accepted very graciously, with the result that the simple gowns and sensible decorations proved a very light burden for all.

CHAPTER FIVE

THE CRIME OF CONSENT

"And I was consenting unto His death."

DURING those first critical days of the Christian Church a young man who had embraced the teachings of Jesus was dragged to the outskirts of the city of Jerusalem and was there stoned to death because he would not recant. Those who cast the stones were a hoodlum crowd of idlers employed by the respectable folk who preferred to hire their dirty work done. Next to the martyr himself the most interesting individual in the affair was a scholarly young Pharisee, a graduate of the school of Gamaliel and a member of the Sanhedrin. He took no active part in the stoning, but the rowdies who committed the deed piled their garments in a heap at his feet and proceeded to their murderous task while the young Pharisee minded their clothes. Years afterward when the young man, now a Christian, stood before a Roman judge, he admitted his guilt in the killing of the martyr and said, "I was consenting unto his death."[1]

The Church, as the organized agent of Christianity, has been accused of being other-worldly in its thinking —"more engrossed in contemplating the glories of a heaven to come than in remedying the miseries of a hell that *has* come." Perhaps the charge is partly true. But certainly no other organized body in Christendom can point to so long a record of magnificent

[1] Acts 22. 20.

achievement in behalf of the *miserables*. But the saving of the victims of an evil condition is in no wise comparable, from the standpoint of Christian statesmanship, to the redeeming of those conditions which produce the victims. The sight of suffering has always stirred the Christian spirit of compassion. But compassion is not enough in our day. The Christian community must know the facts concerning the causes of misery, crime, poverty, disease, and social wreckage. Then Christian statesmanship must devise some remedy which will cure these conditions at the source of infection.

This chapter proposes to bring the Christian community to the bar of the common conscience. Society will be charged with the crime of having consented to the existence and perpetuation of certain social diseases which are unnecessary and curable. By all Christian and legal precedents the party who knowingly allows crime to be committed without an effort to prevent it, becomes a party to that crime. Paul admitted his guilt in the case of Stephen. Christian teaching enforces the principle. Active participation is not necessary to establish the guilt. If society knows that certain diseases are preventable, and no action is taken looking toward that prevention, then the guilt is established. If, on the other hand, poverty, disease, destitution, low wages, etc., are preventable, the Church must summon all men everywhere to "bring forth fruits meet for repentance."

The Crime of Poverty

In 1904 Robert Hunter, a social worker of New York City, published a book entitled "Poverty," which had the effect of shocking America into a new con-

science on the subject of poverty, pauperism, and misery. According to his estimates at that time, 10,000,000 people were living in poverty in the United States. By poverty he meant "those who may be able to get a bare sustenance, but they are not able to obtain those necessaries which will permit them to maintain a state of physical efficiency."[1] A later authority has declared that no less than 4,000,000 people in the United States are living in a state of destitution where they lack the absolute necessities of physical existence.[2] The poor will make one last desperate effort to provide a "decent burial" for their dead, yet one in every ten who die in New York City is buried in the potter's field.[3]

It has been said that an American poorhouse, if opened in China would immediately have two-thirds of the population of that land seeking admission. Competent observers declare that one-third of India's millions have never known their hunger to be satisfied. The South American Indians, exploited in mines and on plantations, live in an abject poverty that has well-nigh submerged their entire race. The black laborers of the South African diamond mines work amid unspeakable conditions, concerning which the world has known almost nothing until very recently. Japan is wasting her labor supply with a prodigality unparalleled, while disease, destitution, and vice are taking a ghastly toll. The Japanese factory system is the best illustration on earth of modern industrialism without a Christian conscience.[4]

[1] "Poverty," Robert Hunter, p. 5.

[2] "Poverty and Wealth," Ward, p. 9. [3] Ibid, p. 9.

[4] For a splendid discussion of the problems of poverty, industrialism, etc., in "mission lands," see "Ancient Peoples at New Tasks," by Willard Price, world-traveler, publicist, and editor of *The World Outlook.*

But America's hands are not clean. Take the city of Chicago alone as an instance. The United Charities of the city (population approximately two and a half million) spent in 1918 the sum of $411,729.43 for poor relief, in spite of war prosperity. This, too, in addition to the vast sums expended by private and religious institutions of philanthropy. The great Cook County Hospital, erected to care for the sick poor at public expense, admitted 34,431 patients during the year 1917, and cost for operation expenses the sum of $1,226,425.91.[1] Considering the charity beds in private hospitals, homes for aged and orphaned, destitutes, women's shelters, municipal lodging houses, social settlement relief work, lodge philanthropies, convalescent homes, homes for the friendless, homes for dependent children, free clinics and dispensaries, fresh-air camps, free ice funds, etc., the amount of time, money, and effort expended in the relief of the miseries of poverty becomes an appalling total.

The most casual reader of the daily papers has been impressed with the fact that poverty is the underlying cause of a large proportion of crime, vagrancy, suicide, and vice. The juvenile courts are full of the children of the poor, who, yielding to the pressure of want, have taken to stealing, burglarizing, and gambling. The writer will never forget the big blue eyes of a little Irish lad in Chicago's juvenile court who was imprisoned for stealing a goose. It was Thanksgiving time, and the little fellow's defense was "Dey wan't nutting in de house fer Tanksgivin'—not a ting o' nuttin'." Those areas of the cities where poverty is at its worst reveal the largest number of cases of tuberculosis. The Chicago Vice Commission, in 1911,

[1] From the published reports of Cook County Hospital, Chicago.

produced one of the most significant reports the world has ever seen. This commission declared that low wages paid to women in industry was one of the major causes for young women entering lives of shame.[1]

Consider the cost of poverty. Twenty million dollars, at the lowest estimate, is spent annually for the support of American vagrants. Consider the cost of homes for the dependent, the aged, the maimed, the sick, the deserted, the orphaned, the helpless, the friendless. Remember, too, that a vast amount of America's poverty is preventable. With forests untouched, with broad acres untilled, with mountains unscarred by the miner's pick, with reservoirs of oil untapped, America is the richest nation in the world. The problem of poverty is a result of maladjustment, rather than any inability to produce enough to feed and clothe ourselves. When the whole total of poverty due to shiftless individuals, immorality, and "necessary" poverty is estimated, there still remains the greater part—the preventable poverty. It is impossible to discuss all the evidences of social maladjustment which are productive of poverty in the space at our disposal. Therefore only a few significant phases will be introduced as evidence. Those will suffice to show the direction in which to look for the causes of poverty.

The Evidence

Although an improvement over the past generations, we still put a low estimate on the rights of childhood. Chicago leads all American cities in public playgrounds, yet repeated searches have failed to re-

[1] For a splendid discussion of the whole relation of the Church to commercialized vice, see "The Church and Its Social Mission," Trawick, Chapter V.

veal a single open space within the author's parish large enough for a game of indoor baseball. This, too, in a section of the city where the proportion of children is one of the highest in the city. One small playground which will accommodate about three hundred children at one time is the only one at the disposal of more than seven thousand little folk.

The door that is widest open to the child is the factory door. Once inside, the child is caught up in the "system," and soon finds himself rigidly fixed in a life of monotonous toil. Handicapped by ignorance, he becomes incapable of fighting disease, preparing for a better job, or saving for a rainy day. Children are incapable of organizing for self-defense, and are therefore compelled to accept the lowest wages. The exploiter of child labor finds it easy to put up a defense in the courts and escape with a ridiculous fine. Meanwhile the factory is wasting life, infecting bodies, stunting minds, and paralyzing the souls of the factory children. The faces of these children of misfortune, prematurely old, are enough to wring the heart of any but the calloused observer. The employment of a child in a modern factory is almost certain to be an economic sentence to a lifetime of poverty, hard toil, low wages, disease, and perhaps pauperism.

Remember, too, that sickness is an overhanging horror for vast numbers of people. "I'll be all right now if I don't get sick," is the comment so often heard among the poor. Vast multitudes live constantly on the line where a few days of illness plunges them into actual destitution. Medical science is familiar with scores of "occupational diseases," maladies peculiar to some trade or industry, all of which are preventable if the proper sanitary measures are used. These may be

a bit expensive, but any business that cannot afford to care for and protect its workers is too expensive for modern society to indulge in. In the case of occupational diseases it is significant that the wage earner is not the only one affected. If the family support is cut off, the whole family is plunged into destitution.

Unemployment is a prolific source of poverty. Scores of workmen, such as painters, gardeners, and carpenters, are limited to a comparatively short season of employment, with long periods of idleness. This is particularly true of those engaged in the clothing trades, the candy trade, and other seasonal occupations. Scores of appeals are made to relief agencies by those who are in need of help, because "There ain't no work in my line at this time o' year." Moreover, the age at which men are considered "too old" and "scrapped" dropped steadily until the last two years, when the necessities of war production put many men back at work who had been previously displaced by younger men. The writer sat in a meeting of social workers in 1917 where a serious discussion was going on to devise some means of finding employment for men forty-five years of age and over. When the productive years of a man's life are to be confined between twenty and forty-five, some adequate wage must be guaranteed him which will enable him to lay by a support for the days when he has passed the "dead line." There is no poverty more pitiful than that of helpless old age.

Mr. Edward T. Divine, editor of *The Survey*, declares that the fundamental cause of poverty is "ignorance."[1] Insanitary living conditions, improvident spending, reckless buying of unnecessary luxuries, inefficient domestic management, all these contribute to

[1] "Misery and Its Causes," Divine, Chapter V.

poverty. The ignorant assumption of the marriage relation has resulted in bringing into life great numbers of the physically unfit, the congenitally blind, diseased, the imbecile, the vicious, and the stupid.

The present status of women in industry is a prolific source of poverty, misery, and disease. Women, like children, are not easily organized for self-defense. Therefore they are compelled to accept the wage that the employer may choose. It often happens, therefore, that a score of women working at the same task will be receiving as many different rates of pay. The writer found the case of a dozen girls employed in one small shop, each one receiving a different wage and all doing precisely the same work. An immigrant girl was receiving a trifle in excess of $5 per week, and a shrewd little American girl who was a skillful bargainer, was being paid $12. The other ten were getting wages somewhere between. Because many women live at home, and look upon their labor only as a means of securing additional "pin money," many another woman without a home is compelled to accept the standard of wages set by the "home worker." This condition results in the employment of thousands of women at a wage that does not allow them to maintain themselves in a state of physical efficiency. Economies soon begin to strike at the daily food purchases. Medical care is postponed. Disease and want soon stare the poor woman in the face. The gallant fight which such women make to escape the "easier way" is one of the finest tributes to woman's inherent love of virtue.

The war has only served to emphasize the condition which trained observers have been mentioning for years. Every man who works must compete with the woman who works. Hundreds of thousands of Amer-

ican women entered industry for the first time to take the place of men who had been called to the colors. They discovered they could do the work of men. And employers discovered that they could be employed for a lower wage than men, and would report for work on Monday morning *sober*. The war is over, and thousands of them show no disposition to return to their homes to be dependent upon their menfolk. Therefore the men must face one of three alternatives: They may find new employment in a new trade, they may enter into competition with the women on the basis of the lower wage scale, or they may marry the girls. Too often it happens that the second alternative is the result. Thus wages are reduced, want comes closer, and the conditions which breed poverty are strengthened.

Fixing the Bond

It frequently happens that a judge in hearing a case is convinced of the guilt of the defendant, but allows him to go unfined and free, conditioned upon certain assurances of future good behavior. In such cases he often fixes a bond. Society, therefore, guilty of allowing poverty to exist, is now called upon to give assurance that a serious effort will be made in the future to stamp out poverty and its attendant social ills. The causes of poverty which have just been cited are, in every case, those which admit of remedy, if not of entire control, by wise and constructive social legislation. The following lines of reform are but a few of the movements which must be given serious consideration at the hands of the Christian youth who enters into the responsibilities of Christian citizenship.

One of the most needed reforms in American in-

dustry is a uniform system of child-labor legislation. The age at which children may be legally employed varies widely with the different States. Northern capital has invested heavily in Southern cotton mills, and has steadily opposed all efforts to protect the children in industry. "Big business" always cries for "protection" when any effort is proposed which will interfere with the unrestricted employment of children. The necessities of war production had the effect of silencing the demand for protective legislation in the interests of children, with the result that our victory was bought in no small part with the sweat of tender children in American factories and mills.

But the coming of peace has brought another condition. Let the Church of Christ remember the example of her Master in the streets of His home village as He showed Himself to be the children's Friend. Let it be considered the most outrageous "heresy" for a professed Christian to be found in legislative halls, in factory offices, or on boards of directors, doing aught to oppose the enactment of laws in the interest of the child who must work. Let it be said that no agency labors more earnestly than the Christian Church in behalf of the child which is preyed upon by industry.

The victory of medical science over disease is one of the brightest pages in the records of civilized men. It is said that two out of every three who witnessed the inauguration of President Washington were pock-marked with smallpox. Look over the modern audience and note the difference. Cholera, yellow fever, and a score of terrible plagues have been brought under control. Since the introduction of antitoxins, the fatalities from diphtheria have fallen from fifty to ten per cent of the cases involved. Sanitary science made

the Panama Canal possible. Scientific production and protection of the water, milk, and food supply has greatly reduced the danger of typhoid epidemics. The experience of the San Francisco earthquake disaster showed the absolute ability of a community to protect its health if it was willing to pay the price.[1] The recent experience of the army shows that it is entirely possible for vast numbers of men to live together in health.

Medical science can be relied upon to carry on the fight against disease with thoroughness and efficiency. But to provide a remedy for a disease and to apply that remedy are two vastly different matters.

"The prevalence of ill health is due in large part, of course, to ignorance and the continuous neglect of the elementary rules of personal hygiene." But the fight against disease as the cause of poverty must be carried farther than the appeal to the individual. The conditions which produce disease must come under social control wherever possible, and in asserting this, the right to such control, the Christian conscience must find its voice.

Modern industry must be more and more compelled to safeguard the health of the workers. Dust, dampness, chemicals, extreme temperatures, etc., vitally affect the health of the workers. Overwork, long hours, fatigue, and the speeding process open the doors for all sorts of nervous disorders. Proper ventilation, reduction of hours, sanitary work-rooms, and a proper consideration of the workers go far toward reducing the dangers if not eliminating them. The fatalities in American factories for one year exceed the number of fatalities in the American army in France. Sup-

[1] "Misery and Its Causes," Divine, pp. 76, 77.

pose that all the "gold-star mothers" of America should parade down Fifth Avenue arm in arm with those other mothers whose sons and daughters and husbands and little tender children had been slain in the factories and on the railroads or in the mines or mills of America. Suppose we knew, as we watched them file past, that a few simple devices or considerate attention to ordinary precautions would have saved the lives of half of those lads sacrificed in France. No expenditure of time, money, or effort would have been too much to have avoided that waste. But suppose we knew, as we watched the procession, that factory inspection by honest officials, sanitary working conditions, and modern protective methods would have saved fifty per cent of the factory casualties. Would America insist that profits should be cut, if necessary, that these victims should be saved? What would America's answer be to these two groups of American mothers?

Any industry that pays its workers less than sufficient to maintain them in a state of physical efficiency is living at the expense of the workers or those other workers who are supplying the deficit. Therefore it is a parasitic industry. If it cannot be made profitable enough to support its workers, society is better off without it. Therefore certain States have enacted minimum wage laws (applicable in most cases to women only) which make it a criminal offense to employ a worker at less than a prescribed scale of wages. Such laws protect the worker, guarantee him a livelihood from his labor, guard against employment under conditions which invite disease, and work splendidly against poverty resulting from insufficient wages. Christian ethics, as well as scientific economies, will never be satisfied until American industry is compelled

by law, if necessary, to pay a living wage to its workers or submit to obliteration because of its parasitic nature.

Serious attention should be given to our whole system of education that children may be prepared to meet the conditions under which they are going to live. Stricter laws that prevent the marriage of the unfit will help greatly. A better adjustment of industry which reduces the length of idle periods in seasonal trades must be found. The establishment of courts which shall equitably determine the claims of the workers injured in industry are needed. As the Christian youth begin to make their influence felt in the world of work and politics, a score of battlefields will beckon, wherein the fight for manhood against gold rages fierce and sinister. But the fight must be made to save our own souls, or we perish.

It is impossible to more than suggest a certain few legislative reforms which may be expected to aid in the fight on poverty. Politics may be a matter in which the Church has no business meddling. But the Christian citizen can hardly see the misery that follows from the preventable sickness brought about by modern working conditions, without hearing the Master say, "When I was in the camp, or unsanitary work-room, ye investigated not at all. When I was sick from poison and dust, ye refused to protect my health, because it would cut down the dividends to pay the bill. When I was maimed in the machinery, ye enacted no workingman's compensation laws. When I was 'scrapped,' though still a young man, ye enacted no old age pension, and I was thrown on public charity for support. The children were stunted by long hours and fatiguing labor, but ye came not to

their defense. My sister was paid starvation wages, and ye voted against the minimum wage.

"INASMUCH—"

STUDIES FOR THE FIFTH WEEK
THE COMMUNITY CONSCIENCE

FIRST DAY—FIFTH WEEK
CONCERNING HUMAN WASTE

Scripture Lesson
"The Value of a Sparrow"

AND be not afraid of them that kill the body but are not able to kill the soul: But rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your father: but the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows. (Matt. 10. 27-30.)

EXPOSITION

PERSECUTION and trouble had broken in upon Jesus at last. The first evidences of fear among His disciples were showing themselves. In the midst of it Jesus was about to send them out on a mission in which they would be exposed to danger and in which they had every reason to expect the most violent persecution.

"What though they suffered? They had strong consolations. Their Master had gone that way before them." They must meet it bravely, therefore, and with all boldness proclaim their message from the housetops. Nothing is to frighten them from being absolutely true to their mission. And why, indeed,

should it be otherwise? Killing the body is an empty victory if the soul still lives. They are to entrust themselves in God's hands and He will watch over them.

In this they must rest assured, for just as men place at least some value on even the sparrows, so God in a bigger way never loses sight of His own. If men sell sparrows for a price, it is inconceivable that God will allow a man to perish in whom He has put the breath of life.

Discussion

We have shuddered at the horrors of war. Few of us have any conception of the horrors of peace.

The factories of America send thousands to their death every year. More workers went to their death in one week in the industries of America than lost their lives in the *Lusitania*. Sweat-shops take their toll of life, happiness, health, and hope from thousands of the very poorest, and we buy the product *because it is cheap*.

But the physical waste is not the most serious loss in the average community. A certain little Kansas community had not sent a single lad to college in more than twenty years, and only a few to the high school six miles away. In an Illinois town of two thousand the high school graduating class consisted of *five young people*. The only amusements were those which had been in vogue in the community for fifteen years. Few magazines ever came through the local post-office. No public library existed. The community was living a poverty-stricken life.

Now Jesus saw men as sons of God and declared that all the wealth of the world was not to be compared to the value of one human soul. He was willing

to see the wealth of the rich young ruler given away, but He was sorrowful when the lad himself turned away. And He saw this value in *every* man—Greek, Samaritan, sinner, slave, publican, diseased, or scorned. *He never lost hope for any man.*

Questions

Is it possible for a man to be wasting his time and earning a good salary at the same time? Name some illustrations out of your own acquaintanceship.

In what respect is the wasting of the young life of your town the most serious? Is it in the wasting of money, time, talent, effort?

Can the young Christian afford to waste time in unproductive amusements when the great world problems are facing us?

What would you call a "wasteful amusement?" Are school athletics wasteful?

The Plan

The Chicago Y. M. C. A. organized a very successful movement among high school boys. Meetings were held in the various high schools of the city, addressed by a live man on the subject of life-work. Each boy was furnished with a blank questionnaire which he was to fill out. In this questionnaire he expressed a desire to have a personal talk with a business man in some particular line of business concerning his life work. Several score of the biggest business men of the city gave hours of their time to meeting the boys and talking life problems with them. Any League could adapt the plan to their own community. It is good for the boys and good for the business men.

Second Day—Fifth Week

CONCERNING YOUTH

Scripture Lesson

"*The Young Man Absalom*"

And the king said, "Is it well with the young man Absalom?" (2 Samuel 18. 29.)

Exposition

Absalom was the spoiled son of an indulgent and wealthy father. Engrossed in the business and wars of his empire, David had neglected his handsome son, who had grown to be a headstrong, whimsical, and conscienceless young man.

Taking advantage of his father's approaching age and weakness, he had raised a revolt which almost seated him on the throne. The battle was won by the generalship of Abner, a veteran general who was loyal to David. But the hours of the conflict were filled with anxiety for the king, who could think of nothing save the fate of his son. It was a bitter hour for father and lad. David was reaping the fruits of years of neglect and indulgence. Absalom was paying the penalty for fast and loose living.

The most pathetic picture of all the Old Testament history is that of the old king in his desert retreat, lamenting the fate of his willful and reckless lad.

Discussion

The most valuable product of any commuuity is the growing young life. But it is an unfortunate fact that this splendid "crop" receives the least attention in many a community. Men who will go hundreds of miles to a stock show remain indifferent to all agencies

that aim to develop the highest and best in youth. A fine horse will get twice the attention that a fine son will get.

The story of Jesus' visit to the temple tells how His parents went on a day's journey without Him, thinking Him to be with the company of relatives and friends. But in our day whole towns go for years without stopping to seriously ask where the youth of the community spends its spare time. Too long have we taken for granted that "all is well with the young man."

The awakened community conscience is going to ask why more boys and girls are not going to college; why so many are leaving the little home town to find work in the city; why so many are drifting into life unprepared; why the recreational life of the community seems to tend toward the destructive and not the constructive forms. Many a small community picture-house shows films that have been rejected in the cities for moral reasons. It is easy to get past the censorship in the small town—there is none. An awakened community conscience is going to find ways to *direct* the life of youth, not merely to *criticise* it. The welfare of the young life—moral, spiritual, physical—is going to take precedence over every other consideration.

What shall it profit a city if it shall gain the whole world and lose its own children?

Questions

Can the Church people complain of immoral amusements if they have made no effort to provide or educate in moral amusements?

Would it be good religion to educate people to the

difference between good pictures and bad pictures, just as we educate them to the difference between good music and bad music?

What can your society do to interest the older people of the community in the social and recreational problems of the community?

What shall be the attitude of the Christian young people toward a Church board that frowns on having social amusements in the church building?

The Plan

Consult your pastor and secure from him the privilege of taking charge of some service in which you will be able to talk to the adults—fathers and mothers. Arrange a definite program for the service. Have some Christian school teacher discuss the school problems of the community. Let some clean-cut young man tell about the temptations of the town, and how the Christian fathers can help. Some young woman of judgment and sense could discuss the moral standards of the girls of the community with an appeal to the mothers. Get the facts concerning the moving-picture houses of the town and appeal for some way which will help improve the pictures that are being shown. If adequate opportunity for social amusement is not available which makes wholesome recreation possible, state the facts. Let this meeting be a frank, heart-to-heart conference. A meeting of more vital importance can hardly be imagined if all enter into it in the right spirit. Secure the appointment of a committee to work with you in righting conditions.

THIRD DAY—FIFTH WEEK
CONCERNING PUBLIC ISSUES

Scripture Lesson
"The Cry of the Crowd"

Now after Pilate had called together the high priests and the rulers of the people, he said to them, You brought this man to me as a seducer of the people. Yet, behold, I have examined him before you and have found nothing criminal in him of those things of which you accuse him; no nor even has Herod, for he sent him back to us. And behold he has done nothing worthy of death. I will therefore chastise him and release him. But they all cried out together, Away with him! Release for us Barabbas! [a man who had been cast into prison because of a riot which had taken place in the city and on account of murder]. But Pilate, wishing to release Jesus, again addressed them. But they kept shouting, Crucify him! Crucify him! But he, for the third time, said to them, Why, what evil has this man done? I have found nothing worthy of death in him. I will therefore chastise him and release him. But they were insistent, loudly demanding that he might be crucified. And their voices prevailed. (Luke 25. 13-23.[1])

EXPOSITION

THE Sanhedrin had been able to stir up a noisy crowd of idlers, which gave the impression of being a great popular movement. It was not a crowd of representative citizens, for it was still early morning, and the common people were not yet stirring. Pilate had made several attempts to save Jesus' life, but the tumult had grown until it had all the appearance of a riot.

Now a Roman governor held office during the pleasure of his emperor, and nothing brought him into disfavor like a riot that broke away from his control. Therefore this unruly crowd threatened Pilate's tenure

[1] Kent, p. 280.

of office, which was none too secure at this moment. The leaders of the mob, knowing their advantage full well, reminded Pilate that Jesus had called Himself a king, and, as they intimated, this branded Him as a revolutionist and a dangerous man.

Pilate then brought Jesus out and seated Him before them: crown of thorns, purple robe, haggard face, bleeding body. Pointing to the pathetic figure, he said, "Behold your King." It was derisive, scornful, preposterous. Their only answer was, "Away with Him! Crucify Him!" At last Pilate gave way. Hate had killed pity, reason, caution, patriotism, and piety. A conscienceless and selfish minority had won.

Discussion

The fact of conscience is one of the commonest facts of life. No man lives who does not hear the promptings of conscience. The accumulated expression of individual conscience is public opinion.

In a monarchy public issues can be settled by one individual, if he be on a throne. But in a republic, *every man is a king.* But who has not noticed that a noisy minority often sways public opinion by noise alone? Evil usually does the most and the loudest talking.

This is the danger in allowing crowds to settle moral questions. Men do not think clearly in crowds. The hurry and excitement of a crowd distracts one so he cannot think. "Isolated he may be a cultivated individual; in a crowd he is a barbarian." The tragedy in too many towns is the fact that the good people have allowed the bad people to sway public opinion.

Yet it has been through public opinion that national prohibition has come, equal suffrage is granted, slavery

abolished, humane legislation enforced. The Christian who does not help to make public opinion Christian has not taken his full share of Christian responsibility.

The duty of the young Christian in this regard lies in two directions: (1) To help fashion the opinion of the crowd by loudly calling for right action in times of public action, and (2) to aid in developing a community conscience on public issues which will make right actions automatic on the part of the crowds. This calls for persistent education and faithful, painstaking efforts to enlighten the community concerning the facts relative to any public issue.

Questions

What influences in your town have the most to do with the fashioning of public opinion—the Church, the school, the newspaper, the chamber of commerce?

Does it excuse a woman from voting for her to say she does not believe in woman's suffrage?

What makes an ignorant voter a dangerous voter?

How long do you think an evil institution in your community could stand if the public conscience was aroused against it? Are there any institutions in your community of such a character that the community needs warning about them?

The Plan

The young men of the Church agreed to see to it that every man in the Church who had the right to vote should go to the polls and exercise his privilege in a certain election. By means of posters, public appeals, and all manner of reminders, the voters were urged to go and vote. The issues coming before the people were vital, but the forces of evil had won for

a number of years, because the "good people" were "too busy to vote." As a result of the activity of this group of young men, many of whom were unable to vote on their own account, the Christian citizens went to the polls and piled up a fine majority for righteousness.

Fourth Day—Fifth Week

CONCERNING WEALTH

Scripture Lesson

"The Story of Zacchæus"

And he entered and was passing through Jericho. And there was a man by the name of Zacchæus; and he was the head of the tax-collectors, and was rich. And he tried to see who Jesus was, but could not for the crowd, because he was short in stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for he was to pass that way. And when Jesus came to the place, he looked up, and said to him, Zacchæus, come down; for to-day I must stay at thy house. Then Zacchæus made haste to come down, and received him with joy. But on seeing it, every one began to complain, saying, He has gone in to eat with a man who is a sinner. But Zacchæus stood up and said to the Lord, Behold, Lord, the half of my goods I will give to the poor. And if I have taken anything from any man wrongfully, I will give it back fourfold. Then Jesus said to him, To-day has salvation come to this house, for he is also a son of Abraham. For the Son of man came to seek and to save what has been lost. (Luke 19. 1-10.[1])

Exposition

It was late afternoon in Jericho, and the Sabbath would begin at six o'clock. As Jesus made His way through the streets a great crowd collected about Him. The news that He was in the city attracted the attention of Zacchæus, one of the tax-gatherers, who had a great interest in the Man.

[1] Kent, p. 242.

Jericho was a wealthy town in the midst of a fertile country, and it required a large force of tax-gatherers to collect the imperial taxes. Zacchæus was one of the chiefs. Because of the popular hatred for those of his profession, and because of his diminutive stature, Zacchæus made sure of the route Jesus would take, and running ahead, he clambered into the lower boughs of a sycamore tree alongside the path, to be assured a good sight of Jesus. When Jesus saw him He called to him to come down, announcing to him and to the crowd that He intended spending the night with him.

To Zacchæus the news meant great joy. To the crowd it meant amazement. The little tax-gatherer overheard their scornful comments, and out of the gratitude of his heart to the Master who had shown him kindness, he vows his wealth to the poor and his life to justice.

Discussion

Have you ever noticed how much of life seems to be influenced by money considerations? Money goes far toward determining what kind of a house we live in, what sort of clothes we wear, what we shall eat, what recreation we shall enjoy, and how we shall be educated. It is small wonder, then, that men have become enslaved to money.

The havoc that has been wrought in the souls of good men by the influence of money warns us that the young Christian must find the right attitude toward *things* or be ruined in soul. Jesus said, "A man's life consisteth not in the abundance of *mere things* which he possesses." Once that we have found emancipation from this *enslavement to things* the solution for a legion of other problems will soon follow.

The business in which Zacchæus had been engaged was perfectly legal, but it was also perfectly disreputable. In our time there are many things which are *legally right* but *morally wrong*. The jeers of the people and the misery of those whom he had exploited had been powerless to make him see the real loathsomeness of his business. But once in the presence of Jesus it was different. His ill-gotten fortune became repulsive to him. He immediately set about to make amends. "Here a camel passed through the needle's eye, and Jesus stood by and cheered."[1]

The Christians in every community must create a new conscience on the subject of money. Men must be brought to see that (1) life's highest values are not to be found in the realm of mere things; (2) that no money is clean when others have been impoverished in the getting of it; (3) possessions involve responsibility, and that money cannot be spent without giving consideration to the needs of other men after Christ's fashion of regarding their needs.

Questions

When has a man a moral right to be rich?

What is the difference between tithing and stewardship?

What do you think of the Christian who spends more for amusements than for God?

When has a man *earned* his money?

The Plan

A group of young people planned a series of four Sunday-evening services and asked four of the most prominent men of the town to lead the meetings.

[1] "The Social Principles of Jesus," Rauschenbusch, p. 68.

Each was to speak on the subject, "If I Were Worth a Million Dollars, What Would I Do With It?" One of the speakers was a physician, one a teacher, one an editor, and one a lumberman. Each had a plan for some philanthropy which he would undertake to develop in the community. At the close of the series a meeting was held in which the Leaguers themselves told what they would do with money. The discussions of the business men had raised some interesting issues which were freely discussed. The result was that a new conception of the responsibility of money was born in the hearts of the Leaguers.

Fifth Day—Fifth Week

CONCERNING THE COMMONPLACE

Scripture Lesson

"The Carpenter's Son"

Is not he the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? And are not his sisters here with us? And they were offended because of him. But Jesus went on to say to them, A prophet is not without honor except in his own city and among his own kinsmen and in his own house. And he could not perform there a single miracle except that he laid his hands on a few sick people and healed them. And he marveled because of their unbelief. So he went about the surrounding villages, teaching. (Mark 6. 2-6.)[1]

Exposition

Jesus had come back to His home town after more than a year's absence. In the meantime His name had become familiar all over the nation, and the people had flocked to hear His wonderful sermons. But back in Nazareth, where His own people lived, where He

[1] Kent, p. 96.

Himself had worked as a carpenter, there was another test awaiting Him.

As He stood preaching in the synagogue the people listened with rapt attention. His lesson for the day had been Isaiah's prophecy of the coming Messiah, and as He read He declared in simple, unassuming language His own fulfillment of the prophet's words. It was an undreamed-of thing. Indeed, as these Nazarenes considered the matter they were astounded. Of course they admitted the wonder of His works and words, but the idea that God should come to the commonplace Carpenter for His Chosen One seemed incredible.

Jesus could not refrain commenting on the matter and assuring them that their attitude of unbelief made His gracious work impossible in Nazareth.

Discussion

The ancient world required that every father should teach his son some trade. Paul was a tent-maker. The disciples of Jesus were all workmen or small merchants. Jesus Himself was a skilled mechanic, concerning whose workmanship there has never been a single word of accusation.

In a civilization like ours we are in desperate need of a new conscience on the subject of work. What a misfortune is money when it robs the lad of the necessity of work! "Other hands tend him, so that his own palms never grow the fine horny integument. Feet of others run his errands, his own feet the while reposing on rugs thick-matted with velvet. His stint of work in a work universe is accomplished for him by another, whose muscles thus tasked in double service are over-

wrought, whilst his own muscles are underwrought and become like cotton."[1]

Have we not seen those families which have worked diligently during early years to amass a fortune and retire in middle life, only to spend the time in a mad attempt to amuse and entertain themselves? "The destruction that wasteth at noonday" is a real menace for some people in almost every community. God has made work so much a part of our life that no man can cease working without deteriorating.

But the worker must have a conscience concerning his work. A bricklayer fell to his death from a Chicago building because a carpenter had been dishonest when he drove the nail in the scaffolding. To waste half an hour, "when the boss isn't looking," must be branded as stealing. Oh, for the coming of the time when men can say, "You can depend on him to give an honest day's work. He is a Christian."

Questions

What is the difference between stealing an hour's time from the employer and "tapping his till"?

What do you suppose life would be worth if one did not love his work?

Is that man in the right place who does not love his work? What should he do?

What is the difference between a "sacred" and a "secular" calling? Is any work "secular"?

The Plan

The "Social Vice President" of a League in an eastern city arranged a series of "little journeys" to

[1] "The Carpenter and the Rich Man," Bouck White, p. 68.

various settlements, charitable institutions, and other public relief agencies. The parties consisted of those young people who were not acquainted with the facts concerning poverty, charity, and poor relief in a great city. Each member of the party was given a slip of paper upon which were written certain questions and suggestions which would help the "tourist" to intelligently study the institutions visited. Upon their return from the "little journey" the party had a meeting, discussed the various things they had seen, and made their report at a public meeting of the League. A vast amount of information concerning "how the other half lives" was thus brought back to the people who could not make the trip.

Sixth Day—Fifth Week

CONCERNING MORALS

Scripture Lesson

"*The Adultery of the Heart*"

You have heard that it was said by the men of old, Thou shalt not kill, and whoever kills shall be liable to the local court, But I tell you,

Everyone who is angry with his brother shall be liable to the local court;

And whoever says to his brother "Ignoramus" shall be liable to the Sanhedrin.

And whoever says to his brother "Fool" shall be liable to the Gehenna of fire.

You have heard that it was said, Thou shalt not commit adultery. But I tell you, every man who looks at a woman for lust has committed adultery with her already in his heart. (Mark 5. 21, 22; 27. 28.[1])

[1] Kent, pp. 176, 177.

Exposition

John the Baptist broke entirely with organized religion of his time, but Jesus worked through the existing organizations. He observed the Sabbath, He preached in the synagogues, He kept the law. But in keeping the law He reserved the right to give His own interpretation.

The scribes and Pharisees, in interpreting the laws of Moses, had written down six hundred and thirteen things which one must not do. Jesus did not call them bad men, He merely showed the utter inadequacy of their righteousness. Theirs was the righteousness of *action*. Jesus, in these verses, lays the emphasis upon *thinking*.

To *will* is as bad as to *do*. Harboring hate is as bad as murder. The feeding of lust is equivalent to adultery. Jesus did not hold men responsible for being tempted by unholy desires, but He condemned them for a "willingness that lacks only the opportunity." On another occasion Jesus said, "Keep the heart with all diligence, for out of it cometh the issues of life."

Discussion

Jesus aspired to redeem the world. He saw sin as no other man ever saw it—a blighting, corroding, infectious thing which devastates the souls of men. Therefore He struck at the source of human contamination and identified sin in an entirely new way. He declared it to include evil *desires* as well as evil *actions*.

By this new definition of sin, Jesus established a sharp contrast between character and conduct. He knew that it was far easier to make conduct right than

it was to make character right. But He declared that God judged men by character and not by conduct.

In their limited knowledge of physiology the ancients believed that the emotions, sentiments, and ideals which determine conduct had their origin in the heart. They used the word "heart" in much the same sense that we use the word "mind." Therefore when Jesus said, "Keep the heart with all diligence," He was saying in effect, "Keep your mind clean at all costs, for thinking determines action."

The task, therefore, of the Christian in the community is so to influence the people with whom he comes in contact as to change their *mind.* Justice can only come in the world when men think justly. Peace can only come when men have ceased to harbor hate. Christianity must redeem the mind of the world from evil thinking.

Questions

What do you think of a person who is only honest because he is watched? Is a man honest who does not commit theft because of fear of punishment?

How far can we say that laws help to develop character?

Is it hypocrisy to think one thing and act another?

What does it mean to have in you the "mind that was in Christ Jesus"?

The Plan

A federation of young people's societies arranged for a "clean-speech" campaign in one town. Representative ministers, business men, and prominent citizens were scheduled to speak at the public schools, at lodges, commercial clubs, and in every possible

public meeting in the interest of clean speech. The speeches were organized somewhat on the order of the "Four-Minute Men" which were used so successfully by the Government. The young people secured the speakers, the opportunities to speak, the newspaper publicity, and scheduled the meetings. The effect on the community was very marked.

Seventh Day—Fifth Week

CONCERNING COMMUNITY SERVICE

Scripture Lesson

"*The Ambitious Brothers*"

You know that they who are regarded as leaders of the Gentiles
lord it over them,
And their great men exercise authority over them.
But it is not so among you;
Nay, whoever would become great among you, must be your servant,
And whosoever would be first among you, must be servant of all.
And I am in your midst as one who serves.

—Mark 10. 41-44.[1]

Exposition

The disciples confidently expected that Jesus was to set up the promised kingdom of Israel, in which all the glories of David's reign should be restored. Naturally they expected to share in the prosperity of that day by being appointed to some of the positions of power and trust. Therefore, as they began to feel that the consummation of the Master's plans was coming on rapidly there was considerable interest manifested among them as to who would be the recipients of the greatest honors.

Jesus had long shown a favoritism for Peter, James, and John. Therefore Salome, the mother of James

[1] Kent, p. 242.

and John, determined to forestall the rest by making an appeal for her own boys. She approaches Jesus as a courtier would approach a king and asks that she be granted a special favor. When Jesus discovers its nature He addresses Himself to the sons, knowing full well that it is their ambition that prompts the request.

Of course this selfish trick has aroused the ill-will of the rest of the company, and to them Jesus explains the principles upon which the preferences are to be bestowed. The positions of trust and influence in the new kingdom are not such as can be given—they must be won. They are not the gifts or rewards of a diplomatic king, but the natural fruits of persistent effort. And the effort which is to secure preference is the effort to serve others, not one's self.

Discussion

Many men have chosen many paths to success. Jesus took the path of service for others, and the world is to-day dating its newspapers, legal transactions, letters, and public works in relation to the date of His death or birth.

Jesus came representing God, and the picture we get is that of a worker. Had you ever thought of the relative importance of God's work and man's share in the growing of a crop. Consider the tons of water that God brings over from the ocean to water the crop. Remember the wonderful chemical changes that He is supervising as the fruit distills its juices. God does about ninety-five per cent of the work. Man only plants and harvests.

But Jesus also pointed the way of life. At the occasion of the last supper it is said that "after supper he took a towel." He could have taken a sword, a

scepter, or a pen. But He took a towel, the badge of service. He gave Himself in laboring for the community in which He lived.

No man is a self-made man. The whole community has helped. "Ye are not your own, ye are bought with a price." Simple honesty requires that we repay. The Christian spirit *makes it a joy to give* according to our talent. As a man decreases the distance between himself and his fellow man, he also in like measure decreases the distance between himself and God.

Jesus placed the crown of approval on the heads of those who served. See how the world has followed His example. Lincoln, Wesley, Luther, Livingstone, Dr. Grenfell, Jane Addams, Raymond Robbins, etc., are among the trusted of the earth because of their unselfish living. The smallest community is waiting to crown the head of that young man or young woman who will serve it the most faithfully and unselfishly. To possess talent and not to use it is to operate a monopoly just as surely as the wheat king who corners the market and makes the public pay.

The Christian conscience must undertake to make it a matter of public disgrace for a man to live unto himself, to benefit by the community's efforts and to make no payment in return.

Questions

Can you point out a few immortals in history who have achieved their greatness through serving? Can you point out a few people who have done this thing in your own town?

Who are the young Christians of your community

having talents that are not being used for the good of the community? Are you one of them?

Are you more afraid of being accused of trying to "run things" or always blocking things? Do you always have to be asked to do things for the common good? Are you willing to serve without being the head of the committee?

Are you content to work and never have your work recognized?

The Plan

A certain Michigan town is located at the intersection of two lines of railway where a large number of people make a transfer. The time at the station hangs heavily on their hands. The Junior League of the town secured permission to place a reading table in the depot, fit it up with an attractive table-lamp, stock it liberally with magazines and some writing material. This table is "cleaned up" every week and all the torn magazines are replaced with those in good condition, secured from the homes in the community. A neat little card attached to the table informs the traveling public concerning the source of this convenience. Of course copies of the denominational paper and the *Epworth Herald* are conspicuously featured. The writer was greatly accommodated one winter afternoon by finding this table awaiting his convenience. The only danger in this plan lies in neglecting the magazines until they become tattered and disreputable in appearance. "Cleaning" the table frequently is very necessary.

CHAPTER SIX

THE SANCTITY OF LAW

OUR present social system is the product of a long process of evolution in which men have been seeking "the best way of living together." Our political organizations, social institutions, economic laws, and religious customs are the outgrowth of long centuries of experimentation. As we have discovered those means by which men have been served best, we have sought to incorporate them into permanent form by writing "laws." A democracy is the latest experiment in forms of government. In such a government we have made it possible, theoretically at least, for every man to defend his rights at the ballot-box. A complex system of courts, legal precedents, and political machinery has been designed to carry out the ideal.

But we are finding that the machinery which we have built up is serving only a part of the people, while great masses are being left in ignorance, disease, poverty and misery. The farmer who discovers that the harness is causing his horse discomfort immediately makes the necessary adjustments, for he knows that faithful work cannot be expected otherwise. Widespread social unrest is evidence that our social "harness" does not fit. Therefore we must hunt out the causes of this unrest, and make adjustments in the interests of all classes of humanity.

This "attack" on the social system is not to be an anarchistic upheaval nor the revolution for which

certain radical groups are calling. But it is to be a vigorous assault on the selfish, materialistic ideals of our social organization. We must work through laws, not bombs; resorting to the courts and ballot-boxes, not to riots and arson. History has shown that progress comes through orderly procedure, not the wild havoc of mad abandon. The "system" must be "converted," but the conversion will come as we follow the methods of Jesus the Master of men.

There is a common American expression, "We ought to have a law." Whatever be the wrong, someone proposes a law to correct it. But human laws are not automatic; they depend for their powers upon the popular opinion which supports the law—the "will of the governed." The State of Kansas wrote a prohibition law into her statutes on the first of May, 1880, but "joints," "blind pigs," "boot-leggers," and "keg parties" were common for years. The people had not developed a serious conviction on the subject. Then one day Carrie Nation grew tired of official indifference and took the law into her own hands. The actual damage which she was able to do was not large, but her "crusade" had the effect of awakening the conscience of the entire State. Vigilance committees were organized even in the remote villages. Law violators were hunted down. Honest public officials were supported, and in 1914 a resubmission candidate for governor was defeated by a ten-to-one vote. The success of prohibition in Kansas has come as Kansas has developed a conscience on the subject of the saloon.

Law of itself is not sufficient. Back of law must stand a community conscience. It is not enough that even great numbers of men shall have personal convictions upon a subject. Some means must be found for

giving expression to that conviction. The Prohibition party never elected a President during the entire sixty years of its history, but the convictions of 250,000 voters, *registered at the ballot-boxes*, was of such importance that the old-line parties were never able to ignore the issue.

The Christian forces of this generation, therefore, must seek a method of expressing mass convictions upon moral and social questions in a way that will bring action. Mr. Roosevelt said a few years ago, "Public opinion, if sufficiently enlightened and aroused, is equal to the regenerative tasks and can yet dominate the future."[1] The community must be given a *Christian* conscience in order that public opinion may be intelligent and trustworthy. No philosophy, religion, or social reform will succeed which ignores *the fact of conscience*. The ancient philosophers recognized that man carried deep in his heart "something which distinguishes the right from the wrong," and the heathen called it "the God within us." Kant, speaking of conscience under the name of "duty," says, "O duty, O wondrous power, that workest neither by insinuation, flattery, nor threat, but merely by holding up the naked law in the soul, extortest reverence for thyself if not always obedience." History and literature are full of allusions to men pursued by an outraged conscience. Banquo's ghost returns to haunt Macbeth. Paul argues and Felix trembles. Pilate washes his hands in vain. Judas hangs himself. Benedict Arnold dies in torture. Napoleon drags out weary days on St. Helena. The Nebraska governor at the last minute signs the liquor bill, "because I have to live with my conscience long after my political days are over." Lucretius,

[1] See "Sin and Society," E. A. Ross, Introduction, p. xi.

the poet-philosopher, says, "The scourge, the executioner, the dungeon, the pitchy tunic—even though these be absent, yet the guilty mind with anticipating terror applies the goad and scorches with its blows."

Under normal conditions the compass points directly toward the north magnetic pole. A magnet coming into the field of the compass will deflect it from the true direction. But remove the magnet and the compass will turn immediately back. Likewise the human conscience, unless deflected by hate, prejudice, ignorance, or selfishness, can be trusted to indicate the right. Whereas one person may be "biased" for one reason, another will be prejudiced by another. The capitalist may be blinded by the showing of the balance-sheet, but his worker is in danger of bias from class prejudice. Therefore the Christian problem is to find some means of "removing the magnets." Spiritual values must be made supreme. The conscience of all men must be freed.

One hundred years ago the emperors of the world waged war with never a thought of justifying themselves before the conscience of men. Yet scarcely had this late war begun when kings and czars and emperors came rushing into the high court of civilization to show reason why they should not be held responsible for starting the conflict. Before the days of the preaching of the Christian gospel, no treaty was sacred, no "little Belgium" was safe, no "humanities of war" were observed. Terrorism and bloodthirstiness were the accepted accompaniment of war. "Hunnism" was terrible, but unrebuked. When the present war began men said that Christianity had failed, because it had not prevented the conflict. But the world-wide

abhorrence of war is one of the finest comments on the success that has attended Christianity, as it has undertaken to educate humanity away from the gospel of force to the gospel of good-will.

As Germany looked out upon the world during the closing days of the war, she saw not one friendly face. A wall of steel surrounded her. A hedge of bayonets confronted her whichever way she looked. Her isolation was due to no racial, religious, or economic alliance. Because she had trampled her sacred obligations in the dust, because she had ignored sacred treaties, because of the rape of Belgium, because of the sinking of hospital ships, because of her moral apostasy, the conscience of the world had spoken. When a great military machine undertook to rule the world by force, it found that *the world was ruled by conscience; and that rule shall never be shaken.*

Enough has already been said to indicate that the conscience of the world is a creature of education. When God spoke to Abraham and took him out of the land of Ur of the Chaldees (Gen. 11. 31), he began educating a nation's conscience in the ideals of righteousness. Moses, Elisha, Amos, Isaiah, Jeremiah, Malachi, and a host of others were the schoolteachers of the nation—men who had caught a vision of the righteousness of God and interpreted it to the people. Then came the complete revelation in Jesus of Nazareth. But the world was slow to understand. The angels' song, "Glory to God in the highest, and on earth peace and good-will among men" is still an unrealized dream, but a goal, nevertheless, toward which the world is slowly working. Gladiatorial combats are almost forgotten and even prize-fighting is on the

wane.[1] Slavery is settled, liquor is outlawed in America, and the fight is opening auspiciously in England. Human labor legislation is being applied to a widening field and increasing in popular support. The heart of the world is not yet made Christian, but redemption has begun.

Creators of Conscience

Mr. George Creel, chairman of the committee on Public Information, declared during the war,[2] "Two battlefields are before us—one in France and Flanders, and the other in the heart and mind of the peoples of the earth." The first battle was won. The second is still in progress. This is the warfare in which the Christian youth of America is called upon to enlist—a war to change the heart of the world, a war to educate the conscience of humanity to the ideals of Jesus.

If this battle in "the heart and mind of the peoples of the earth" is to be won, the Christian forces of America must set out to capture these forces in our national life which are making our national ideals: the home, the school, the pulpit, the press, the stage. These mighty agencies must be allied in the common task of permeating the life of the nation with the Christian ideal.

"The terrorist who maintains that marriage is purely economic, or that it is entirely a question of sex,

[1] According to the press reports, four times as many people were present at the Methodist Centenary Celebration at Columbus, Ohio, as were in attendance at the Willard-Dempsey prize fight at Toledo, Ohio, on July 4, 1919.

[2] From an address delivered before the Economic Club, New York, April 4, 1918.

has either never belonged to a real family or has forgotten some of the lessons he learned there."[1] The attacks on the home life of modern times is one of the gravest perils we face. A home is "the great storehouse in which the hardly-earned treasures of the past, the inheritance of spirit and character from our ancestors, are guarded and preserved for our descendants. And it is the great discipline through which each generation learns anew the lesson of citizenship, that no man can live for himself alone."[2]

Therefore the Christian conscience will view with alarm all those forces and influences which attack the integrity of family life. The city must be planned for homes, not industries. Marriage laws must be written with the Christian ideal of the home foremost. "New theories" of the marriage contract which make divorce easy and domestic infidelity respectable must be objects of the sternest rebukes at the hands of the Christian public. The wild rush of modern life must be halted long enough to give the family at least one brief period of time for the old-fashioned "family altar." Read again that marvelously tender interpretation of home life in "The Cotter's Saturday Night." The Scotch poet has pictured the homecoming of the family at the week's end, and tenderly draws us into the sacred circle where

> "The cheerfu' supper done, wi' serious face
> They round the ingle form a circle wide;
> The sire turns o'er wi' patriarchal grace
> The big hall-Bible, ance his father's pride."

[1] "Broken Homes," Colcord, published by Russell Sage Foundation, p. 11. [2] "The Family," Bosanquet, p. 342.

Having described the meeting of the little family circle for purposes of worship, he exclaims:

> "From scenes like these old Scotia's grandeur springs
> That makes her loved at home, rever'd abroad."

The war brought into sharp relief the place of the college in American life. The army records show that it was the college men who first rushed to the colors, both in England and America. Oxford University had 12,000 men in the service, while Yale had 8,000 men in uniform. The American army and navy were officered, in large part, by college men. The American President and his entire cabinet were college trained. "War, however, is as easy as death. Reconstruction is as complex as life." Therefore the need of college-trained men for the intricate tasks of building the new world is even more pronounced than the need of men of college training during the war days. The most difficult international problems are still unsolved. Races are just coming into self-consciousness. Backward peoples are just coming into the light. Nations of men with untried liberties are walking uncertainly. Prejudice, hate, commercial jealousy, and hunger conspire to bias men's views. Now, if ever, is needed a statesmanship that will ignore such considerations as "economic advantage," "balance of trade," "commercial rights," preferring the considerations of fairness, justice, and righteousness.

The diplomats, law-makers, judges, executives, and national leaders who will settle the new world on its course are still in the American colleges in large numbers. With them are those who will rule in lesser offices of State, county, and village. The community leader of to-morrow is at his books to-day. Therefore

it is a matter of supreme concern that his education shall fit him for the responsibilities which shall fall upon him. Will his education stand the test? If the ideals of Jesus are to prove the salvation of the race and the redemption of the world, what chance is there that they shall get a true conception of those ideals? "What is there in secular education to replace our natural selfishness by disinterested service, of which the world now needs so much? What assurance have we that this host of trained young people will go out into the world to serve it and not to exploit it?"

It is not enough that the next generation of leaders shall be familiar with chemical theory, literary standards, and economic principles.

Germany is, perhaps, the overworked example of a nation of trained men without a national conscience. For forty years the youth of Germany has been schooled in the gospel of force. Small wonder, then, that we listen to German professors and ministers defending the violation of Belgium, the murder of Edith Cavell, the sinking of hospital ships, the bombing of Red Cross hospitals, and the starving of Russian prisoners of war. It is a natural result that jubilees and festivities should mark the arrival of the news of the sinking of the *Lusitania* with her staterooms full of women and babies. Only a nation which has sold its soul could strike off medals in commemoration of such horror. The nation that is to lead in this new world we are to build must be a nation in which the leaders are as carefully trained to apply principles of eternal justice and right as they are to the discernment of the effects of trade agreements and treaty provisions.

The American people have wisely refused to permit the State to "teach religion." But "youth can no more

afford to go out into life ignorant of what Jesus Christ taught and what the great thinkers of this generation think about His teachings, than they can afford to go out into the world ignorant of industrial management or historical precedent." With the Bible exiled from the public schools, and with vast numbers of Christian young people enrolled in State-supported institutions, the Church must find some way to prevent a complete divorcement of religion and education. She must see the missionary opportunity of this great mass of young life, congregated in every great university center and set about to capture it for the ideals of the Christian faith. Such an institution as the "Wesley Foundation" at the University of Illinois must be put into the midst of every university center. Under this "Foundation" college courses in religion are offered by men as thoroughly trained for their task as any faculty man on the campus. Credit is given by the university for all courses "elected" in the "School of Religion." Thus religion as an attitude of life (not merely a thing to be believed) is to be made as much a part of a man's education as his training in agriculture or sociology. Thus outside of those educational institutions under the direct supervision of the Church education is to be given the moral conscience which religion alone can furnish. The conscience of youth is to be educated to the moral needs of the times, as his mind is being trained to grapple with the intellectual problems.

One of the greatest marvels of modern times is the fact that thousands upon thousands of people attend the services of the Christian Church. When a play proves so popular that it runs for several weeks, the press agent fills the billboards and the newspapers with hilarious comment. Yet the Christian churches

have been open for almost two thousand years, and are to-day attracting worshipers by the millions to hear the "old, old story." No public movement for righteousness ever undertakes to promote its cause without seeking to enlist the aid of the Church. In spite of assertions to the effect that the Church has lost the affection of the masses, she still remains one of the mightiest factors in the molding of public opinion. It is becoming constantly more difficult for a public official to be elected to office in defiance of "the Church vote."

Therefore it is of the greatest importance that the Church shall have a tender conscience upon the subject of social sinning. She must never fail to warn against personal vices, but she must be as persistent in the conflict against social sins. Poverty must call for more than pity and charity. The Church must send men into politics to eliminate poverty. Class wars and labor struggles must challenge us to preach an industrial peace as earnestly as we have been preaching political peace. But this peace just as certainly must be founded upon the basis of justice and fair-play; certainly not on the basis of class might or coercion. Anything less is no peace at all—merely a temporary cessation of hostilities.

It is the task of the Church to enunciate the principles upon which peace must be arranged. Her message is never ended until all her "fourteen points" are accepted and written into social habit. It means more than the distribution of Thanksgiving baskets and the building of charitable institutions. It means that the Church must never cease rebuking either capital or labor so long as they ignore the moral interests of society in the interest of larger profits or higher wages.

It means that the Christian voter must be one who can be depended upon to go into politics and actively support those officials who are fighting the forces of greed and ghoulish selfishness. It means that sin—the personal vices *and* the social evils—must be branded. Now, if ever, the Church is called upon to play the rôle of John the Baptist, preaching righteousness and holiness without being influenced by either the insidious influence of money or the fear of popular ostracism. Amid the clamor of labor and the protests of capital let the Church pray humbly for a clear conscience, that she may show herself a fit leader in these trying days of reconstruction. For "except Jehovah build the house, they labor in vain that build it." The ancestors of the modern drama, the miracle play and pageants of a few centuries ago, were essentially religious in their teachings and purpose. But the forces of religion have well-nigh lost all hearing in the modern theater, and religious leaders have given little attention to the theatrical profession after severely condemning them *in toto*.

Three facts make the stage a mighty power for good or evil. In the first place, it is the land of dreams. The little factory girl, submerged in a monotonous, dreary existence, sees in the fortunes of the movie queen or the stage star the realization of her own dream of adventure. She pictures herself in the rôle of her favorite and for the space of a few hours she lives in the land of make-believe. The ideals of the stage become hers, its moral standards she accepts. In the second place, the audience has gathered for the purpose of being entertained. *It wants to be pleased.* The mind is receptive and open. The play mood is dominant. In such a state of mind the audience is

morally off guard. Good or evil suggestions gain ready access. In the third place, the great majority of playgoers are among young people, many of whom have not matured their moral judgments. Their ideals are unformed. Emotions, prejudices and passions are easily stirred. Their moral standards are unstable, and they have little experience upon which to base a judgment. If the moral convictions are undermined now, the damage is almost irreparable.

Suggestive humor, "shady" jests, vulgarity and indecency are among the grosser sins of the stage. But the greatest danger to youth lies in the immoral standards of life that are gilded and guised as virtues. One of the mightiest spectacles ever presented on the screen was a deliberate appeal to class prejudice. Because of the popularity of certain "vamps" of filmdom the wrecking of homes has become almost a respectable thing in the minds of thousands. Domestic infidelity, personal viciousness, class hatreds, and prodigal spending are portrayed in such a fashion that they become almost commendable. If the "star" commits murder, it is surrounded with such circumstances as to call out the sympathy of the audience for the murderer. The facts of life are distorted. The route of the good and the evil is mistakenly marked. The land of dreams ceases to correspond with the life of facts.

It will do small good for the Church to stand aside and find fault. The stage and the screen are here to stay, and they will influence the crowds for good or evil, regardless of our complaints. An influence capable of so much good must be captured and used. The marvelous success of the "Wayfarer," the missionary pageant of the Centenary Celebration at Co-

lumbus, is but one of the many indications that the public is willing to support high-grade dramatic representations of religious truth. Recent conferences between moving-picture producers and religious leaders promise a vastly improved moral standard in many of the pictures. But the task of the Church lies in the direction of creating a conscience upon the subject of evil pictures among the great masses of the people who nightly visit the movies. The stage and the screen we will have with us for many a day. There will be both good and bad offerings, just as there is good and bad reading. Religion must train youth to discriminate. It must educate the judgment so that we may be on guard against the un-Christian moral standards. It is altogether a problem of religious education.

One of the most influential institutions in the average community is the newspaper. The printed word carries a weight that nothing else does. An ignorant African, a bushman, looked over the shoulder of Dan Crawford, the missionary, and watched him writing with a pen on a piece of paper. When, after considerable explanation, the process of writing had been made clear to him, the African exclaimed, "If a man speaks a false word it may be soon forgotten, for his voice is soon still. But if a man *writes* a false word it continues to speak for many moons. A man should know his word is true before he writes it down." To many a man a thing is true because he "read it in the paper."

Great masses of men accept their opinions second hand. The most of their information comes through the daily paper. Opinions expressed there become their own. By the coloring of news matter, by the clever use of cartoons, which often express the dangerous

half-truth, by the use of misleading headlines, and other devices the editor is able to sway public opinion to suit his will. Even national elections have been largely influenced by a small group of newspapers. Reputations have been blasted or made, careers have been made or cut short, and governmental policies have been deeply influenced by the press. It is of the gravest concern that the newspaper shall be in the hands of those men whose moral judgments and convictions can be trusted. It lies within the power of the press to popularize those causes which it loves. For many years it was almost impossible to get the real facts concerning labor disputes through the daily press, which was dominated, not by the editor alone, but by the advertising office. The prohibition movement had to fight for years against a liquor-dominated press.

It is neither possible nor wise for the Church to undertake to publish its own newspapers, but it is possible to so far influence the paper that its columns shall popularize righteousness. This is true of the small rural community as well as the large metropolis. A Methodist minister was appointed to a Church in a rural town where the Churches were almost without prestige. He made a careful study of the community life, and then contracted for advertising space in the village newspaper. Each week in great display advertisements he stated the facts concerning the contribution of the Churches to the community life. He told of how many aldermen, local officials, hospital directors, library managers, etc., had been contributed by the Church. He told what the Sunday schools were doing in the interest of good citizenship and righteousness. The editor soon saw the value of his material and gave

him the space free of charge. For a year he presented the claims of religion by every dignified argument possible. By that time the public attitude had completely changed. The churches were well filled, and men's interests in religion were radically altered. Public opinion had been captured.

But Church advertising that aims simply to exploit the services in a particular church house falls short of its largest opportunity. The thinking of the people must be captured for religious ideals. It is the message of Jesus that we are to thrust into the thinking of men, and after that the claims of the Church as the agent of the message. The writings of such men as Dr. Frank Crane, Bruce Barton, and Dr. Charles Stelzle have done much to stir the masses to think in terms of religion. But the time has come when the movement must be organized. No town, whatever its size, can afford to allow the newspaper to appear week by week without compelling it to carry the "good news," the Christian message in some form. Churches, federations, conferences and State-wide religious agencies can do no more effective work than perfecting the appeal of religion through the medium of the printed page. Part of the function of religion in this day is to give the newspaper a conscience.

The institutions discussed in the foregoing pages are the principal agencies in the molding of public opinion. These must be allied in the common task of strengthening the moral foundations of the nation. Popular thinking, under the influence of religion, must become as indignant over American industrial frightfulness as over German "kultur." The kaisers of everyday life who override all moral and human-

itarian considerations because of self-interest must be brought to moral judgment. Moral slackers must be subjected to the same scorn as the military slackers. The world must be made to think about things as Jesus thought about them; to hate the things that He hated, to love and labor for the things which He loved and for which He labored, to scorn the things which He scorned, and to put a high estimate upon those things which He declared came first in life. This means to give to the world "the mind that was in Christ Jesus."

STUDIES FOR THE SIXTH WEEK
COMMUNITY EVANGELISM

First Day—Sixth Week
THE GOSPEL OF GOOD HEALTH

Scripture Lesson
"*The Gerasene Demoniac*"

And they came to the other side of the sea, into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind him, no not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he ran and worshiped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was on the mountain side a great herd of swine feeding.

And they besought him, saying, Send us into the swine that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid. And they that saw it declared unto them how it befell him that was possessed of the demons and concerning the swine. And they began to beseech him to depart from their borders. (Mark 5. 1-18.)

Exposition

After an exciting experience in a lake storm in which Jesus had quieted the waves, the disciples came with Jesus to the seashore near the little village of Gerasa. While it was still very early in the morning Jesus started up the mountain which lay just back of the village.

Numerous rocky caverns in the mountainside were utilized as tombs, and among these tombs there ranged a madman. This wretched fellow dashed about among the rocks, bruising himself horribly, and all efforts to control him were futile. As Jesus was ascending the mountain the madman dashed out to meet Him and prostrated himself before the Master. Jesus seeing that he was under an hallucination, fell into his mood and asked him the name of the devil which possessed him. But the madman was sure that at least as many were harbored in his poor body as there were soldiers in one of Cæsar's legions—their name was legion.

Being sure that Jesus had come to torment the demons, thereby causing him the more anguish, he begged that they should not be banished to the desert, for it was a common belief that the desert was the

terror of demons. He rather suggested that they be sent into the herd of swine that was feeding near. Jesus took advantage of the suggestion and cried "Away!" Wherewith the swine went dashing down the mountainside and fell headlong over a cliff into the sea.

When the villagers ran to discover the cause, they found Jesus sitting with the restored man, who was now perfectly calm. But the people, terrified and angered by the loss of the hogs, begged Him to leave their country.

Discussion

The Gerasenes implored Jesus to leave their country because He had violated the "sacred rights of property." To them it was of no consequence that a man had been restored to health and sanity.

Crusaders in the war against disease are compelled to battle with the forces of greed more often than any other single force. Adulterated foods, unsanitary tenements, impure drugs, and a hundred more menaces of the public health have their staunch defenders among those who assert that reforms will "hurt business."

The ancient laws of Leviticus hold a lesson for the modern preacher of religion. Have you ever noticed how many "washings" and "purifications" are required? Of course they are associated with worship, but who will dare to say that Moses did not appreciate their sanitary value. There are those who prophesy that the time is not far distant when it will be considered a sin to be sick.

Paul called the body the "temple of the Holy Ghost." Surely the life and work of Jesus convince us that God never glories in sickness. Anyone knows

it is far easier to display Christian graces when the stomach is working well. But more than 600,000 lives are lost every year through diseases that modern science knows how to prevent. Dirt diseases, bad-air diseases, occupational diseases, ailments due to ignorant eating—all these constitute a real challenge to a religion that professes to save people.

Modern medicine is undertaking to prevent disease—not simply remedy it. The army demonstrated that preventive medicine is cheaper and more effective than the remedial medicine we have so long practiced. Let religion ally herself with the agencies of prevention. Ignorance, dirt, superstition, greed—these are the enemies of good health. Let the Church give battle in a real way for the prevention of disease in the interest of lives which are God-given.

Questions

Had you ever considered how much one sick person costs the community in the items of lost time, labor, production, etc.?

(*a*) Name a few dirt diseases. Ask your physician for a list of some of the most common.

(*b*) Try to estimate the increase in the productivity of your town by the elimination of the dirt diseases.

How much disease in your community could be prevented by a better sanitary system? How much disease is due to personal carelessness?

Can a young Christian do a more "religious thing" than to enter the practice of medicine for Christ's sake? Had you ever thought of the *ministry of medicine?*

The Plan

A Church in one town arranged with the city and State health department for a two-days' exhibit concerning tuberculosis. The meetings were widely advertised, the newspapers gladly giving the space. The Church choir furnished music and some few entertainment features. A small booth sold refreshments, which netted a profit sufficient to pay the expenses of the exhibit. Physicians lectured, the State health commission displayed charts and stereopticon slides, and a free clinic for the period of the exhibit was arranged for all sufferers. Free examination was given by the local physicians. The health department of the city declared it to be one of the finest moves in the interest of public welfare that had been inaugurated in ten years. Being held in a great downtown hall, it ceased to have any denominational savor, and resulted in being exactly what it set out to be—a community welfare movement.

Second Day—Sixth Week

THE GOSPEL OF THE OLD HOME TOWN

Scripture Lesson

"Jesus Weeps Over Jerusalem"

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold your house is left unto you desolate. (Matt. 23. 37, 38.)

Exposition

The fury of the leaders in Jerusalem had reached such a state that Jesus' every appearance was a signal

for some new storm. Late one afternoon He had come near being stoned in the street, and had escaped from the city, eluding His enemies, and took His way westward over the little brook Kedron and up the side of Olivet.

As He came to the top of the hill He stopped for a moment and turned to look back on the city as it lay below Him. As He stood considering the city and the events of the last few hours, He burst into tears. The long centuries during which God had loved the city had seen so many of God's prophets stoned within her walls. The story of the self-willed people as it came back to Jesus' mind now was an unbroken tale of willfulness and tragedy. Just a few days off was the most terrible of all.

The pathos of it all wrung from Jesus the great passionate cry of this lesson.

Discussion

Jesus was a patriotic Jew. He knew Israel's history, He loved her traditions, He aspired for her future. The center of Jewish hopes was the city of Jerusalem. Isaiah had prophesied that the time should come when all nations should come up to Jerusalem for instruction in righteousness and wisdom.

But Jesus saw Jerusalem as a city that had forgotten her mission. Behind her lavish worship He saw poverty, misery, intolerance, bigotry, selfishness, and an utter ungodlikeness. If ever a man had reason to turn his back on his old home town, Jesus was that man. She had added to a long succession of blunders in driving Him from her gates. But He loved her for the good He saw within her. He loved her because He hoped to redeem her.

The young Christian who does not love his "own home town" is guilty of ingratitude. Perhaps it is a "slow town," but it has schooled you, loved you, prayed for you, toiled for you, believed in you. Perhaps it is a little bit "dead," but that is because you have overlooked the many opportunities it offers. The smallest town in America offers problems enough to baffle the biggest man in America. Dig into the history of your old home town, and you will be surprised at the fascinating stories that come to light. The old home town is to you just about what you make it.

Be jealous of the good name of your home town. Remember that the whole community has its reputation at stake with you when you are in another town. Seek to express your loyalty to the home town by helping to correct its mistakes, by being proud of its achievements, by striving to make its ideals Christian. It is time enough to think of moving out of the old home town when you have made yourself indispensable.

Questions

What advantage comes to the town that has community pride?

What is the thing about your town that you are the most ashamed of? Can the young Christians do anything about it?

What is the thing most needed by your town to make it really Christian?

What is the first thing about your town that Jesus would condemn if He were to come? What is there in your town that would cause Jesus to weep?

The Plan

The League in a small country town offered a series of prizes (which had been solicited from local business men) to the boys and girls of the town who would participate in a "garden and lawn contest." Boys were awarded prizes on the basis of the best "back-yard vegetable gardens," and girls were awarded similar prizes on the basis of flower gardens. The local newspaper editor, the superintendent of schools, and the mayor of the village were persuaded to act as judges. Incidentally, the boys were enlisted in a city-wide clean-up campaign. The effect on the little town was exceedingly gratifying.

Third Day—Sixth Week

THE GOSPEL OF TOLERANCE

Scripture Lesson

"Paul or Apollos"

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. (1 Cor. 3. 1-7.)

Exposition

A considerable controversy developed in the Christian Church very early as a result of the successful labors of a few strong leaders. Some claimed superior spiritual gifts for one and some for another. In pro-

fessing conversion under one or another of the apostles, the converts seemed to think they were claiming the receipt of a special grace.

In the Corinthian Church this evil was spreading badly, and in his first letter to the Corinthian Christians, Paul takes occasion to set the matter in its true light. He assures them that no apostle has been given special grace. Therefore to have been converted under the preaching of some great leader does not entitle the convert to special privileges. Indeed, says Paul, "To be striving and disputing about this thing only evidences the fact that the grace of Christ has not fully entered into you." He appeals to them to consider themselves God's workers and forget the man through whom they were brought into the way.

Discussion

A discriminating old professor was fond of telling the story of an imaginary meeting of the three blind men who had been healed by Jesus. In one case clay mixed with spittle had been used. In another case the man could only see men as trees at first, and a second word was necessary. This brother had a "second blessing." But the third man has been healed in an instant. As they discussed their miracles, the first declared that the "washing" was necessary; the second declared for the "second blessing," and the third for "instantaneous works of grace." Because their experiences differed, each thought the others still blind. Yet all could see, having been healed.

The sin of intolerance is probably the besetting sin of many small communities. There is a marked tendency for the religious people to exhaust their energies contending with one another. The keenest rivalry be-

tween sects prevents a common assault on the enemy. Because a difference in posture is assumed during prayer, each is charged with being "unspiritual." Bitter dissensions, un-Christian comment, narrow bigotry, and selfish denominationalism defeats the Church in the average community more often than the actual forces of evil.

Have you ever noticed how Jesus is continually calling upon men to exercise their individual judgments? So long as men think, they will have different ideas. What is spiritually helpful to one will be useless to another. Jesus put the test of Christian brotherhood on the basis of orthodoxy of life and character, rather than on orthodoxy of belief. He always put more emphasis upon men's hearts than upon their heads.

Jesus said, "By their fruits ye shall know them," by which He doubtless meant that the real test of a religious profession was the Christian character which the religious experience had produced.

Questions

Why do you find it difficult to engage in Christian service with one whose opinions differ from yours?

As you consider the differences between yourself and the members of another sect, have you tried to determine the importance of the things on which you differ? Do you think Jesus Himself would pay much attention to them?

If a proposition was made to unite your Church with another Church in your town, what objection would you raise? Would that objection be in the interest of a greater efficiency in promoting the cause of godliness in the community?

What is the safe attitude for the young Christian to take toward members of other Churches?

The Plan

The young people's societies in many a small town could arrange for a series of exchange with each other by which the devotional meetings should be led by members of one of the other societies. Such meetings could occur once per month, or a series of four or five such meetings could be arranged. The topics discussed might be in some manner related to the whole problem of interdenominational co-operation or not, just as the leaders might decide. Just to have earnest young people from another Church present and leading a religious service would do much to show us that we have no "corners" on all the spirituality of the community.

Fourth Day—Sixth Week

THE GOSPEL OF PERSONAL RESPONSIBILITY

Scripture Lesson

"*Sending Out the Disciples*"

Go on your way. Behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no sandals, and salute no man on the road. And whatever household you enter first say, Peace be to this household. And if the son of peace be there your peace shall rest upon him; but if not, it shall return unto you again. Stay in the same house, eating and drinking what they provide, for the laborer is worthy of his hire. Go not from one house to another. Also whatever city you enter and the people receive you, eat the things that are set before you, heal the ill in it, and tell them "The kingdom of God is near you." But whatever city you shall enter and the people receive you not, go out into the streets and say,

"Even the dust from your city, which clings to our feet, we wipe off against you. But know this, 'The Kingdom of God is near.'" I tell you, on that day it shall be more tolerable for Sodom than for that city. (Luke 10. 3-12.[1])

Exposition

Of course the field was too large for any one man to ever reach it all. Jesus planned that His disciples should go abroad, telling the good news, but for this they must be trained. He therefore sends them out in pairs to the cities of Galilee, for the time has not yet come for the widespread appeal.

Before they start He gives them certain instructions concerning their mission and conduct. They must equip themselves for a hurried journey, taking no extra luggage. They must go dependent upon the hospitality of those to whom they will preach. When they have come to a town they are to lodge with one man and not spend their time in social visitation. They must show themselves courteous and considerate of their hosts. When a city rejects them, they are to depart with nothing more violent than a dignified protest.[2]

Discussion

The Christian religion has always been a missionary religion. The Christian Church was organized to aid in the spreading of the Christian message and ideal. It has been the missionary aspect of the Church's work that has kept it alive.

But this generation has been making the mistake

[1] Kent's "Historical Bible," p. 111.

[2] For a splendid explanation of the reference to "shaking of the dust," see Dr. Eidersheim's volume, "Sketches from Jewish Social Life," p. 15.

of thinking that we are to redeem the world through organization. But in the eyes of Jesus, *every Christian was to be a missionary*. In the early Christian church every man was an evangelist—he told the man next door the story of his own redemption.

During the great student awakening in China, under the leadership of Sherwood Eddy, the Christian students were admitted to the meetings only when they brought one pagan friend with them as an enquirer. The interesting sequel of the requirement is found in the fact that the largest halls in the empire were entirely inadequate for the accommodation of the crowds. What would be the effect on an American audience if such a condition were laid down?

We must get a new conception of the real mission of the Church. We have been accustomed to thinking of it as a place where men gather inspiration for a week's trials. Therefore we judge the service by the eloquence of the sermon, the excellence of the music, or the hospitality of the people. But we must come to regard it as a fighting organization, crusading for the establishment of rightness on the earth. Then the Church service will become a council of war, a place where soldiers in a common cause come together for instruction, assignment to duty, and common encouragement.

The man who undertakes to do personal work is soon tempted to wander off into arguments concerning the divinity of Jesus, the inspiration of the Bible, or some doctrinal dispute. Let us remember that the lasting argument for the divinity of Jesus is not the miracle of water turned into wine, but of sinners turned saints. The abiding miracle is the miracle of a transformed life. Let the young Christian set himself to

making sure that his life is a witness to the power of Christ to keep a man *right* in a world gone wrong. The success of Christ's mission rests with *the success of the individual Christian.*

Questions

Does your League service prepare for actual campaigning, or does it merely entertain?

How far can one afford to sacrifice personal opinions concerning evangelistic methods for the sake of getting results?

Can one be content to "pray for souls" without making a personal effort to answer the prayer?

The Plan

The Epworth League of St. Paul Methodist Church, Chicago, divided the membership into four divisions and assigned each division to one of the four department vice-presidents. Thus every member was assigned to work in some department. Each vice-president organized his work on the basis of a three-months' program. At the end of three months the divisions were rotated, so that every member was assigned to work in a new department. At the end of the year it was found that every member had had three months' work under each department. The vice-presidents undertook to arrange their work so that every person had some definite task assigned. Once per month there was a public report of the work done.

Fifth Day—Sixth Week

THE GOSPEL OF SELF-CONTROL

Scripture Lesson

"*The Wheat and the Tares*"

Another parable he set before them, saying, the Kingdom of heaven is compared to a man who sowed good seed in his field, but while men were asleep, his enemy came and sowed tares also among the wheat and went away. Now when the blade sprouted and brought forth fruit, the tares appeared also, and the servant of the master of the house came and said to him, "Sir, didst thou not sow good seed in thy field? How then does it contain tares?" And he said to them, "An enemy has done this." The servants say to him, "Wilt thou have us go then and gather them?" But he said, "No, lest while you are gathering the tares, you might root up the wheat with them. Let both of them grow together until the harvest, then at the harvest time I will say to the reapers, "Gather the tares first, and bind them into bundles for burning; but gather the wheat into my barn." (Matt. 13. 24-30.[1])

Exposition

In this parable Jesus is undertaking to teach His disciples the gospel of self-control. The servants of a certain farmer have discovered that some malicious person has sown the seeds of a noxious weed in the field where he has sown wheat and the two have sprung up together.

In their hasty way they suggest that they shall uproot the tender plants, but the Master knows full well that more damage than good will result. Moreover, at the time of the harvest, the weeds will present an altogether different appearance than the wheat, and can be easily separated. Therefore the better plan is to wait with the best patience possible.

[1] Translation from Kent's "Historical Bible," p. 156.

Discussion

A great general once said, "There comes one moment in every battle when both sides have lost. The army that returns to the fight is the one that wins." It is reported that the Allied fleet sailed away from the Dardanelles just two hours before the time set by the Turks for capitulation. Many a fight on evil has been given up just at the moment when the forces of unrightness were ready to quit.

God sometimes seems strangely slow in rebuking wickedness, in punishing evil-doers, in answering prayer. The children of Israel wandered for forty years in the wilderness. Frances E. Willard and the W. C. T. U. prayed for more than fifty years for the overthrow of the saloon. Then God got in a hurry, and the States came rushing pell-mell with their ratifications.

Dr. Gunsaulus says that the gospel of Christ is the gospel of self-government. Within the breast of every man there are passions, like wild beasts, that must be tamed. It is only through the power of Christ that right rules in the human breast. Self-indulgence is the opposite of self-control. Jesus says that the man who has learned the art of self-control is a greater victor than the man who takes a city.

Christians often grow impatient because the fight on evil is progressing slowly. But this is God's world, and slowness is sometimes part of His plan. The young Christian will do well to remember that God is as much interested in a fight on evil as any man can be. It is God's fight. The evil forces that now defy the prayers and efforts of Godly folk are doomed to fail.

This is God's world. Worry never won a battle. God is in His heaven, even if all is not well with the world.

Fight the good fight with all thy might,
Christ is thy strength and Christ thy might.

Questions

What seems to be the most defiant form of wickedness in your community? Do you really believe that God intends to wipe that thing out some time?

Is God as interested in your fight on evil passions as you are? Are you as interested as God is?

How can you distinguish between fighting for a prejudice and fighting for a conviction?

What is the difference between a conviction and a grudge?

The Plan

One Epworth League discovered that there were no recreational facilities available for a large group of young people in a small rural town. The only place open in the community was a picture show which displayed the cheapest grade of pictures. A large vacant space was transformed into tennis courts by the labor of the young men and a splendid club organized, open to all young people of the community. Regular evenings for play were assigned to each member of the club, and tournaments were arranged. Large numbers of young people played on the courts and a considerably larger number came to watch the players. (Seats were provided for the spectators.) Another town saw the young men of the League organize a baseball league. The business houses were persuaded to close at 6.30, and the games were played (five inning-games),

beginning promptly at seven o'clock. The League offered a silver loving-cup to the pennant winners. Two games per week were played. Incidentally this plan solved the question of Sunday baseball.

Sixth Day—Sixth Week

THE GOSPEL OF THE WELL-CURB

Scripture Lesson

"The Story of the Samaritan Woman"

And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman, therefore, saith unto him, How is it that thou, being a Jew, asketh drink of me, who am a Samaritan woman? [For the Jews have no dealings with the Samaritans.] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. (John 4. 4-42.[1])

Exposition

Wearied with a long day's journey, Jesus has decided to wait at the well-curb while His disciples go into town to purchase supplies. As He is resting a woman of the city comes out to draw a bucket of water from the well which supplies the city with all its water supply. The well-curb, in fact, was a sort of meeting-place for the village, and it was no uncommon thing to find a stranger resting there.

But this stranger was a Jew, and the woman was

[1] We print only John 4. 4-10.

a Samaritan from a Samaritan village. The antagonism between Jew and Samaritan was sharp and bitter. In a perfectly frank, courteous way Jesus asks the woman for a drink, and her impudent reply betrays her questionable character. But Jesus' comment surprises her, and she undertakes to draw Him into the old argument that had been the ground of contention between Jews and Samaritans for years. Refusing to argue, Jesus explains the difference between her quibbling and true spirituality.

The meeting was an accident. The conversation was perfectly natural. The woman is a familiar type. But this incident gives us a splendid glimpse of Jesus' habit of making use of stray acquaintanceships and conversations to introduce His gospel of the Kingdom.

Discussion

Dr. Marden says that the way to make a great life is to make every occasion a great occasion. Few men have learned the glory of the commonplace.

Jesus' meeting with the Samaritan woman was an accident. He made it an opportunity. He did not plan it, but He used it when it came. There are unsuspected opportunities in every town. One of the richest women in the city of Chicago was confined in a great hospital. The finest surgeons of the city were in attendance. But she 'phoned to a nearby minister, asking him to find someone who would come in to read to her at one dollar and a half per hour.

Jesus was intent on showing this poor woman the difference between true worship and mere formality. Worship is to be an attitude of the heart, not of the body. The well-curb can be a sanctuary if Christ be there. Christianity must depend on the anonymous

workers, those whose names are never mentioned, but whose daily conversation is a commendation of Christ.

A college lad was discouraged and ready to quit when he received a letter from a friend. One sentence in that letter sent him back to college and eventually into the ministry. A young Christian woman met an immigrant girl in a railway station and was kind. The girl was later converted and became a Christian worker of large effectiveness, tracing her religious interests to the chance meeting with the Christian woman. A Christian family invited a Chinese student to dinner. It was his first glimpse of a Christian home. His conversion resulted. A college youth stayed the night with a friend. A chance remark during the night resulted in his entry into the ministry and into large usefulness.

Jesus did not wait for opportunities—He made them. He made the business of the kingdom of heaven His supreme concern. On departing He said, "Ye are the evidence upon which men judge me."

Questions

What can the young people of your town do for the hospital?

Look over your community and count up the number of "neglected folk." What can your League do for them?

What do you suppose the people who live nearest you think of your religion? What does the activity of your League entitle them to think?

What Christian opportunities are offered you by your school acquaintanceship and standing?

The Plan

The Epworth League in a college town where a considerable number of foreign students are in attendance have made it a habit to see to it that all foreign students in the college community have an opportunity to get into some of the Christian homes at regular intervals. A Sunday dinner invitation seems to be the best chance, and scores of happy visits have resulted. The homes are surprised at the entertaining conversation of the students, and the students are given an invaluable lesson in the sanctity of the Christian home. A city Church, working in a rooming-house section, is in the habit of sending lodging-house people out to Christian homes for an occasional visit. A church parlor and dining-room were opened up one Thanksgiving for a group of people "away from home," and they had their Thanksgiving dinner together, boxes from home helping out with the "feed."

Seventh Day—Sixth Week

THE GOSPEL OF THE KINGDOM OF HEAVEN

Scripture Lesson

"The Merchant of Goodly Pearls"

The Kingdom of heaven is like treasure hidden in a field, which a man found and hid. Then in his joy over it, he goes and sells all that he has and buys that field. Again, the Kingdom of heaven is like a merchant, who was seeking fine pearls. On finding a pearl of great price, he went off and sold all that he had, and bought it. (Matt. 13. 44-46.[1])

Exposition

In the days of uncertain police protection, unsupervised banks, unregulated credit, and a continual

[1] This translation from Kent's "Historical Bible," p. 158.

moving about from city to city, men grew accustomed to putting their wealth into jewels that might be easily concealed and readily moved from one city to another. To meet this demand, there grew up a class of men who wandered from one country to another, selling and trading these jewels.

Jesus tells the story of one of these merchants who found, probably in the possession of some trader, a pearl of surpassing beauty. His professional sagacity told him that the unusual value of the stone would amply justify him in disposing of every piece of property he possessed, if necessary, in order that he might be able to purchase this one jewel.

The story is told to illustrate the nature of the Kingdom. If men ever come to appreciate its real character, nothing will be considered of too much value to be disposed of if only the Kingdom may become an accomplished fact.

Discussion

Paul described the Christian's life as "having in you the mind that was in Christ Jesus." All questions concerning conversion, sanctification, etc., can be tested by this ideal. To be a Christian means to think about things as Jesus thought about them, to love the things He loved, to aspire to the ideals for which He labored, to fight the evils which He hated, to live like the sons of God He declared us to be.

"As other men are led by the desire for gain, the quest of knowledge, or the love of pleasure, Jesus concentrated His attention on the establishment of the Christian order in the life of the world—the kingdom of God on earth, a reign of peace and joy. . . . He was in the world for nothing else so much as to reveal

to men the Fatherly character of God that a righteous social order might prevail."[1]

This ideal of the kingdom of God means that every child in the juvenile court, every fallen woman, every exploited worker, every unjust judge, every tempted lad, every heart of hate, every race prejudice or national sin, every stronghold of ignorance, is a matter of the deepest concern to the Christian.

This Kingdom ideal solves the problems of life. Choosing a life work becomes a matter of investing talents, not for self but for the Kingdom cause. Spending money so that the forces of unrighteousness are strengthened will never be tolerated. The investment of time, interests, talent, or life will be determined by the needs of the Kingdom enterprise.

The shortest road to all good things, in the mind of Christ, lies through the kingdom of heaven. Seek ye first the kingdom of God and His righteousness, *and all these things shall* be added unto you.[2]

Questions

If the kingdom of heaven were to come to our town, would any people have to go out of business?

What difference would it make in the shops and factories of the town?

What difference would it make in the churches of the town?

If the kingdom of heaven ideal were to be accomplished to-morrow, would it make any difference in your plans for your life-work?

If the kingdom of heaven means "the establish-

[1] "Christianity and Amusements," Edwards, p. 41.

[2] Matthew 6. 33.

ment of rightness" throughout all the earth, how does it affect my thinking about missions?

What does a consecrated life mean in the light of this definition of the Kingdom?

The Plan

A city League organized a course of lectures supported by stereopticon views, depicting the social problems of the large city. The representatives of the Associated Charities, hospital and infirmary relief, juvenile court, prison boards, and other public and philanthropic agencies were asked to speak. The pastor of the Church spoke at each meeting concerning the relation of the Church to the problems presented. Students were urged to bring note-books as they attended the lectures. The attendance was of the very best, the interest was intense. Some very practical committees were appointed and valuable work done. An entire Church became thoroughly informed concerning the real problems of the community.

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